Pacific School of Religion
Berkeley, Cal.

The Universalist Leader

Boston and Chicago

October 24, 1925

The Great Leader of a Hundred Years Ago

MANKIND are naturally as capable of learning to fear and love God as they are to learn any science whatever. Let youth accompany their parents to the sanctuary of devotion, and let the true doctrine of the divine name be set forth in the light of the gospel of our Redeemer; let the odious nature of iniquity, transgression and sin be undisguisedly set before them; let the tongue of deceit and temptation, which endeavours to persuade the simple that stolen waters are sweet, and bread eaten in secret is pleasant, be silenced, and its folly exposed; let the loveliness of virtue and the true fear of the Lord be presented to the understanding; and let this be practised continually, and youth will learn, and the scripture which saith: "They that are planted in the house of the Lord shall flourish in the courts of our God, they shall bring forth fruit in old age," will be abundantly verified.

From the sermon delivered by the Rev. Hosea Ballou, D. D., at Cambridgeport, Dec. 18, 1822.

Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed.

Editorial

MR. POLK, THE BOOKS AND JOURNALS

THOSE attending the Convention at Syracuse should meet Mr. Alvar W. Polk and see some of the books he has brought with him. He has communicated with a number of leading publishers and secured sample copies of some of the latest and best books. In addition he has secured from the *Christian Register*, the *Congregationalist*, *Zion's Herald*, the *Churchman*, the *Empire State Universalist*, and other high grade religious weeklies, free sample copies. He will distribute this issue of the *Leader* as soon as it arrives and copies of previous issues. He and his assistants will sell the books and take subscriptions to the weeklies.

We are anxious to push the *Universalist Leader*, but we are more anxious to spread the truth. We believe that the *Leader* is one of the best instruments our people can use to help them in the work. But we believe also that to be truly broad and effective we must keep in touch with other branches of the Christian movement.

To read regularly some of these other weeklies will be an inspiring revelation.

To keep in touch with the best books will equip us for better service.

* *

THIS CAN BE TRUE*

THE thesis defended by Prof. Thos. Nixon Carver of Harvard University in his new book, "The Present Economic Revolution in the United States," may be true. According to Universalist philosophy it can be made true. In substance it is that there are forces now operating in the United States destined to eliminate both the laboring class and the capitalist class and substitute a homogeneous society where all co-operate as one. He sees laboring people turning into capitalists now before our eyes. The trades unions are starting their own banks. The laboring men are investing in the shares of industrial corporations. He sees the capitalist class as we have heretofore known it disappearing through a reduction of interest and a lowering of dividends. Laboring men are becoming capitalists and capitalists are becoming laboring men. Eventually causes of conflict will be removed and an enormous access of prosperity will follow.

There is more to it than this bald statement, of course. Professor Carver fills 263 fascinating pages with facts, figures, economic history and economic forecasts. He is not a Pollyanna. He is not a radical. He is a sober, conservative, individualistic economist. And he describes something as coming fifty or a hundred years from now not unlike the millennium.

We are sure that it won't come *any way*. We are sure it will come *some way* and that way is the persistent preaching of the Christian gospel and the persistent effort of competent, fair-minded men.

Meanwhile one way in which we can co-operate is to read this book.

* *

THE EPISCOPALIANS AT NEW ORLEANS

THE triennial Episcopal Convention at New Orleans at this writing has deposed Bishop Wm. Montgomery Brown for heresy. It has cut the word "obey" from the marriage service. It has inserted a permissive clause, "wives submit yourselves to your husbands." It has adopted "an enriched" communion service giving larger opportunity for vocal participation by the congregation. It has legalized what is called "reservation" of a portion of the wine and bread of communion for the use of the sick. The fight over this innocent appearing resolution was caused by the desire of high churchmen to keep the consecrated elements perpetually displayed on the altars of churches "to be adored," and by the fear that this was an entering wedge.

It adopted a budget calling for the expenditure of $4,500,000 per year, of which $3,100,000 per year is for the Department of Missions. And it approved a call to raise $1,500,000 per year additional for the purchase of land and the erection of buildings for advance work.

It has elected the Rt. Rev. John Gardner Murray, of Baltimore, Bishop of Maryland, Presiding Bishop. Bishop Murray is a compromise choice, Bishop Brent

*The Present Economic Revolution in the United States. Thos. Nixon Carver. Boston. Little, Brown & Company. $2.50.

with forty-nine votes heading the list of candidates.

It adopted proposals of the revising commission on the Psalter, defeated an effort to eliminate the imprecatory Psalms, but bracketed them, giving permission to omit. "This would make it possible," as Dr. Suter phrased it, for those "who desired to curse to do so and for those of more tender conscience to refrain."

The correspondent of the *Boston Transcript* described the services on Sunday, Oct. 11, as follows:

> Every Episcopal church in New Orleans was crowded to the doors Sunday morning with their regular convention visitors. The sermons were preached by bishops. Bishop Lawrence made a profound impression by his sermon at the First Presbyterian Church. Other bishops speaking in churches other than those of the Episcopal communion were Bishops Roots and Parsons, who also spoke to Presbyterian congregations, Bishop Page, who spoke to the Disciples, and Bishop Rogers of Ohio, who spoke to the Methodists. At night a great audience gathered in Jerusalem Temple to listen to reports of progress of the church in China and Japan from the bishops who are leading the Episcopal Church in Asia.
>
> Bishop Roots of China reported steady growth in the number of people joining the church, in the development of a new spirit of patriotism largely traceable to Christian teaching, in the capacity of the Chinese for leadership and in the efficiency of the educational and hospital work. Episcopal congregations in China have found that women make excellent vestrymen. Bishop Graves outlined the causes of the violence in Shanghai last June and asked for the help of Christians in America in assisting the Chinese to develop a spirit of loving and telling the truth and of honesty in the handling of money. Bishops McKim and Reifsnider from Japan told of the kindly attitude of Japan's people toward all missionaries in spite of the wound inflicted by the American Congress in connection with the immigration bill of 1924.

* *

THE COUNTRY RESPONDS TO COOLIDGE

PRESIDENT COOLIDGE made a deep impression by his address to the American Legion on "Tolerance." The *Literary Digest* has just published extracts from newspapers all over the country, which are almost unanimous in praising him. The *Omaha World-Herald*, Democratic, sees the President "rising to the heights of sagacious statesmanship and courageous leadership!" The *New York World* in this speech sees "a new Coolidge," saying, "if he keeps on at this rate, he will win respect in the higher reaches of public opinion which so far has been unmoved by him."

What the President said was this:

> "One of the most natural of reactions during the war was intolerance. But the inevitable disregard for the opinions and feelings of minorities is none the less a disturbing project of war psychology. The slow and difficult advances which tolerance and liberalism have made through long periods of development are dissipated almost in a night when the necessary wartime habits of thought hold the minds of the people. The necessity for a common purpose and a united intellectual front becomes paramount to everything else.
>
> "But when the need for such a solidarity is past there should be a quick and generous readiness to revert to the old and normal habits of thought. There should be an intellectual demobilization as well as a military demobilization.
>
> "In this period of after-war rigidity, suspicion and intolerance, our own country has not been exempt from unfortunate experiences. Among some of the varying racial, religious and social groups of our people there have been manifestations of an intolerance of opinion, a narrowness of outlook, a fixity of judgment, against which we may well be warned. It is not easy to conceive of anything that would be more unfortunate in a community based upon the ideals of which Americans boast than any considerable development of intolerance as regards religion.
>
> "Whether one traces his Americanism back three centuries to the *Mayflower*, or three years to the steerage, is not half so important as whether his Americanism of to-day is real and genuine. No matter by what various crafts we came here, we are all now in the same boat."

Equally significant was the following:

> "We can make little contribution to the welfare of humanity on the theory that we are a superior people and all others are an inferior people.
>
> "We are not likely to improve our own condition or help humanity very much until we come to the sympathetic understanding that human nature is about the same everywhere, that it is rather evenly distributed over the surface of the earth, and that we are all united in a common brotherhood.
>
> "We can only make America first in the true sense which that means by cultivating a spirit of friendship and good-will, by the exercise of the virtues of patience and forbearance, by being 'plenteous in mercy,' and through progress at home and helpfulness abroad standing as an example of real service to humanity.
>
> "We shall only be entering a period of preparation for another conflict unless we can demobilize the racial antagonisms, fears, hatreds and suspicions, and create an attitude of toleration in the public mind of the peoples of the earth.
>
> "If our country is to have any position of leadership, I trust it may be in that direction, and I believe that the place where it should begin is at home.
>
> "Let us cast off our hatreds. Let us candidly accept our treaties and our natural obligations of peace. We know, and every one knows, that these old systems, antagonisms and reliance on force have failed."

* *

FIFTY DOLLARS FOR THE "LEADER"

LAST July we published an editorial, "Our Meal and Oil Are Low." At that time we said: "The fund which we use for free subscriptions to the *Universalist Leader* is in a sadly depleted condition."

Several of our subscribers responded quickly, sending money for one or more subscriptions to the *Leader* for those who otherwise could not have it. All this time one of our good friends has kept the thing in mind. Now she writes us this short letter, enclosing a check of $50, for which we now publicly express our gratitude:

> Am sending a check for fifty dollars in reply to your editorial of July 25 entitled "Our Meal and Oil Are Low."
>
> *Mary E. Russell.*
>
> *Medford, Mass.*

The Universalist General Convention

Syracuse, October 17, 1925.

THE First Universalist Church of Syracuse to-day opened wide its doors for the Universalist Conventions, the first of which started this morning. Heavy rains fell in the night, showers and little rains kept up during the forenoon. Late in the afternoon the sun struggled through. All day, however, the church has been so bright and the exercises so good that gloom has been driven away.

Before the first delegates put in their appearance this morning Dr. Betts, the pastor, and his chiefs of staff were on the ground.

The Syracuse people have spent $8,000 putting the church in order to entertain the Convention, and it showed it. Fifty gallons of varnish went on after the church had been cleaned from top to bottom. Five new windows were put into the old dining-room, turning it into a Sunday school extension. Every rug has been cleaned and a number of choice new rugs have been purchased.

The organ has been taken down and rebuilt, and the old blower replaced.

The old cloth doors to the church auditorium have been pulled out and new oak doors substituted. Four hundred chairs have been set into pans of gold dust and wax and then shellacked. A loan collection of paintings (of Mrs. Martha Conway) has been installed upstairs, creating an art gallery which is a retreat when there are "many coming and going."

The mural scheme of decoration in the auditorium has been completed. The large painting, "The Lord is my Shepherd," by Ernest Wells, has been taken from its frame, set flat against the wall, and two huge broken panels of the Sea of Galilee set on each side.

Among those early on duty to-day were Mrs. Sadie Button, chairman of the Reception Committee, Miss Jean Newton and Miss Bessie Wilds for Registration and Hotels, Mrs. Thomas MacBride for the Post Office, Mrs. Winthrop Wales for Information, Mrs. Lois Wright, who did the artistic posters, and Mrs. Shaw, superintendent of the Sunday school, who moved furniture, met strangers, and fitted in generally.

"I have the best treasurer of a church," said Dr. Betts (Mr. Lynn Randall, Treasurer of the State Convention), "the best president of a Ladies' Aid, the best Sunday school superintendent, the best president of a King's Daughters, the best head of a Mission Circle, to be found in any church anywhere—" but his people stopped further eulogy at this point. Mrs. Betts was everywhere present making people welcome.

Things went like clockwork in every department.

Opening of the General Sunday School Convention

There were fifty-six delegates present at 10 a. m., when the General Sunday School Association met. Others kept coming all day. By night there were 105. Massachusetts had eighteen and New York only seven at the opening meeting. Canada, Alabama, North Carolina, Indiana, Ohio, Michigan, Rhode Island, Vermont, New Hampshire, and Maine were represented.

The Rev. F. W. Gibbs conducted devotional exercises in which a dozen delegates or more offered short prayers. "Lord, make us open doors for the truth," was the shortest prayer and one of the most pregnant.

Dr. George E. Huntley, the president, began by urging the delegates to "make permanent" what they learned "by putting facts down in note-books." He then called attention to the exhibits in the adjoining room, those of the Woman's Missionary Association, the Department of Social Service and the General Sunday School Association itself.

Prof. H. P. Morrell gave an hour to "The Old Testament in the Church School." He said: "I floundered around for a long time finding out what the Old Testament was. Then when I discovered what a treasure house it was I floundered around a long time trying to teach it all. Now we are to find out in this hour what is the minimum you ought to know. The best thing about the Old Testament is to get the key to the religious development of a whole people and to catch the spirit in that development." Professor Morrell then considered the twelve centuries from the Exodus to the birth of Christ, making clear the enormous difference between the six centuries before the Exile and the six after. The date of the fall of Jerusalem, 586 B. C., he said, the beginning of the Exile, is the one significant date to be memorized. At the time of the Exile Israel ceased to be a nation, but the history goes on as that of a people. He showed the enormous value to the teachers of a clear connected notion of the development of the Bible.

The Rev. Laura Bowman Galer of Mt. Pleasant, Iowa, delighted the assembly.

Her address appears on another page.

A Two Hour Conference

For the afternoon session Dr. Huntley had promised a conference in which there would be something of value for every teacher to take home. It proved to be a true conference. He invited everybody present to describe some one plan that had worked in a Sunday school. He began by suggesting a card stamped and addressed to the superintendent or supervisor of a department notifying of expected absence, and (*a*) of a regular substitute always available, or (*b*) of a temporary substitute secured for the Sunday, or (*c*) of inability to provide for the class.

Suggestion two, by Mrs. Galer: An effort to promote world friendship. Children are encouraged to correspond with children in other countries. It began with adopting a French orphan in the World War. The German Christmas ship started other correspondence, although the war psychology of hatred for Germans had to be changed. A twelve-year-old writes to a thirteen-year-old Cary in Japan. A

boy writes to a negro boy in Suffolk. "In all this," said Mrs. Galer, "we are trying to teach that God has made of one blood all nations of men."

Suggestion three, by Miss Earle: "We had a difficult situation created by having only one room in which to meet. We had an opening service for both juniors and adults. We solved our problem by having pupils participate. One day a girl read the scripture. Another day a boy led in prayer. Sometimes we gave the opening or the closing service to a particular class. All felt a proprietorship in the service.

Suggestion four, by the Rev. F. W. Gibbs: "After talking it over for seven months we tried the experiment of a 9.30 a. m. Sunday school. We lost eight out of twenty of the young people seventeen to twenty. They refused to get up. But we have kept on now two years. It has strengthened our school. We find better attention to the lesson, better discipline. The children are more eager. We do not know of a parent who is not delighted. You have a lot of people who are awake—not tired and anxious to get home to dinner."

Miss Mary Slaughter arose to say "Amen." She described how the young people of Peoria, Ill., of high school age, supported the 9.30 a. m. hour. Dr. Huntley asked for a show of hands and remarked, "This shows how the tide is setting, going toward the 9.30 a. m. hour."

Suggestion five: Mrs. Todd of Minneapolis announced that their school was to begin the experiment of church and Sunday school at the same hour. The Episcopalians had worked it out most successfully. All would meet at the church hour and at the time of sermon the children would go to their classes.

The Rev. W. J. Metz said they had tried this successfully at Perry for a three months period.

A lady from Worcester, Mass. (not in Dr. Tomlinson's church), said that Dr. Tomlinson's church was organized that way, but that her objection to it was that thirty-five teachers had to lose the sermons.

Mr. Wood of North Carolina remarked that many Baptists object to the plan because "you have neither a church nor a Sunday school."

Mr. Hempel said that, as he understood the plan, the young people attend the whole church service and have a class period at 12. Only the little children go out before the sermon.

Dr. Huntley said: "Has any one had experience with this plan—a lesson period of thirty-five minutes before church; then all go to church; the little ones leave just before the sermon? Some people prominent in religious education believe that the solution will be along this line."

Mrs. Chamberlain expressed herself positively against these plans.

Suggestion six: The Rev. Stanley Manning described Interdenominational Institutes in Maine held on five week days in successions, widely advertised and enrolling most church school workers.

Suggestion seven: By request Mrs. Galer ably discussed "Teacher Supervision" where Teacher Training is impracticable.

Suggestion eight, by Mrs. Winthrop L. Wales of yracuse: "Get a superintendent like our Mrs. Shaw. She has transformed the Sunday school from a helter-skelter school to a school with order. It has come about through her brief service of worship. This service is marked by simplicity, variety, participation of all."

Suggestion eight, by Mrs. Ellenbrock, Cincinnati: Character sketches in the Sunday school of great characters like Lincoln and Hosea Ballou.

Suggestion nine: Miss Dorothy Karlen of St. Paul's, Chicago, described a "Parents-Teachers Dinner," followed by a program. "It promotes co-operation," she said. "No child can get in without producing a parent."

Suggestion ten: The Rev. Mary Andrews Conner described taking the collection in Sunday school with the reverence and dignity of a church service. The spiritual element is put into the offering. The pupils are taught to offer themselves.

Suggestion eleven, by Mrs. George E. Huntley of Cambridge, Mass.: A class supper. "Three or four times a year," she said, "we have all classes eating together, but each class has its own supper. The teacher sits with them. It has developed a splendid spirit. Games follow."

Suggestion twelve: Mrs. Hyatt of Harrisville, R. I., described a Christmas pageant by candlelight on one Christmas eve and on another a service of giving by the children in connection with an appropriate pageant.

Suggestion thirteen, by Mrs. Lafler of Peoria: Devices for a 100 per cent attendance.

Suggestion fourteen, by the Rev. Helen Line of Joliet: A Daily Vacation Bible School in camp. "We are purchasing a camp site," she said, "seven miles out. Gradually we are getting possession of a tract of thirty-eight acres, ten acres of which is level for a playing field and twenty-eight is beautiful woodland. We took boys for two weeks and then girls for two weeks. Mornings we had Bible study, Bible drama, music, hand work. Afternoons we had games, hikes, nature study. At night the camp fire. The children were from nine to fourteen. We had sixty."

Mr. Carl Hempel, called upon to close the period, remarked that it had been so interesting and quickening that he preferred to remain silent. In answer to a question he said that he did not have to worry about substitute teachers because his supervisors bore that burden. "Two weeks ago Sunday," he said, "we had forty teachers and nine supervisors, all present." Mr. Hempel described and illustrated the five-minute talks for the worship period, for which he has become justly famous.

Prof. Bruce W. Brotherston of St. Lawrence followed with an interesting address on "The Time Element in the Sunday School," which appears on another page.

To-morrow Dr. Harry Westbrook Reed of Watertown is to preach the occasional sermon. Last week he performed the same office for the New York State Convention of Universalists.

Miss Mary F. Slaughter is to speak Sunday on "The Drama in Religious Education." and Mrs. Clara A. King is to put on a pageant for the Sunday night service.

The pageant chosen is "The Light of the World,"

by H. Augustine Smith. Seventy-five children and adults are to participate. The five episodes are: "The Prophecy of the Coming of the Messiah," "Following the Star," "The Vision of Isaiah," "The Light from Bethlehem Spreads unto All the World," and "Consecration."

Clara A. King is the wife of Mr. Ross L. King, Jr., is a graduate of the School of Music of Syracuse University, and of the School of Religious Education of the same institution. She has attended various summer schools, including one at Chautauqua presided over by H. Augustine Smith, the author of the pageant. She is also an officer of the New York State Universalist Sunday School Association.

Telegraphic Story of Sunday

Syracuse, N. Y., Oct. 13.

A clear, beautiful Sunday, with bracing air. sent many delegates tramping through the streets and climbing the hill to visit Syracuse University.

Thus far church school workers are the principal ones in evidence. The Reservation Committee says many ministers and laymen will start after their services to-day.

The Rev. Stanley Manning filled an emergency call to-day to supply Central Square and Cicero, a few miles north, for the Rev. Julia Tobey, when the layman expected to supply failed to come.

Services at the First Universalist Church this morning were conducted by Dr. Huntley. Prayer was offered by Dr. Betts. There was inspiring music led by the church choir. The congregation was large. Dr. and Mrs. Nash, of Los Angeles, were among the prominent church leaders present.

Dr. Harry Westbrook Reed preached an acceptable and helpful sermon. His text was Judges 3 : 25, "They took the key and opened the doors." He said: "A key is the symbol of power, wisdom and authority. For every secret of life there is a key if we only can discover it. The telescope and the spectroscope are keys to astronomy. The microscope is a key to botany. The keys to the Kingdom of God are knowledge, reason, faith, conscience, affection, vision, will power. God places no premium on ignorance. Knowledge is the key to the outer gate of the temple of God. Students need to know that they have a right to use their reason, also that they are under obligation to use it. Reason and faith are not opposed. The Bible tells us to reason together. It also tells us repeatedly to have faith. Affection is the golden key. More secrets are revealed to warm hearts than to keen intellects. The key of vision lets us see the Divine Power that runs through the humdrum circumstance and monotony of our daily grind. The problem of religious education is to present these keys to youth and teach them to use them."

Mrs. Lillian C. Shaw conducted the church school. She refused to allow it to be advertised as a model school, but it was. The rooms were packed. Mrs. Shaw gave a brief talk on the Holy Grail. The pupils were not only orderly but co-operative. There was nothing revolutionary in the methods used, but they were highly efficient and the smallest details were looked after. One hundred and twenty attended Dr. Betts' forum class. A lively discussion followed a strong address on the problem of population. The sentiment seemed to be that Christian idealism must lead to birth control.

An equally large congregation crowded the church at night to hear Miss Mary Slaughter on "Pageantry in Religious Education," and to see the pageant. Carl Hempel conducted the opening services. Dr. Betts announced that the morning offering, amounting to $126, would be devoted to helping secretly delegates for whom coming was a heavy sacrifice.

Miss Slaughter spoke effectively. Her address will be found on another page.

Seventy members of the church school admirably presented the pageant, "The Light of the World." The lights, costuming, processionals, tableaus, solos, choruses and speeches were all beautifully rendered. The great organ with its chimes and choir gave valuable help. The pageant culminated in lighting the Torch of Religious Education. It was a great beginning to what promises to be a great week.

As Things Are To-day in Our Sunday Schools

A vivid picture of the present status of our Sunday school work is drawn by the Rev. George E. Huntley, D. D., the Rev. Francis W. Gibbs, the Rev. Laura Bowman Galer, and Carl A. Hempel, Executive Board, in the report which was presented to the General Sunday School Association, Monday, Oct. 19.

"The unparalleled beauty and dignity" and the "supreme importance of Sunday school work" are set forth clearly.

The new plan of putting trained workers like Miss Slaughter and Miss Earle into the field to work for several weeks in some one place is described.

The different ways in which the Association stands ready to help individual churches and Sunday schools are listed. Again our people are urged to use the General Association and to help it grow, that it may be used more extensively.

The expenses of the Association for the past year are set down as $12,861.40. The budget for the new year is enlarged to provide for a new field worker and other advances, and is $14,575.

The report of the acting treasurer, Janet M. Stoddard, lists ten accounts carried: Philanthropic, American Missionary, Extension, Visitation, Administration, International Missionary, General Convention Special, Reserve, Special Welfare and General.

For Japan, Universalist Sunday schools gave $2,968.40. Of this $1,526.33 went toward the salary of Miss Bernice Kent and the rent of Mr. Teresawa. For the Near East, $7,394.81 as compared with $6,597.65 last year.

The report calls attention to the fact that men and women of world-wide influence are giving their

(*Continued on page* 27)

Universalists of To-day

Who They Are and What They Believe

John van Schaick, Jr.

(*Editors' Note.*—In view of the fact that an overture from Congregationalists of Northern California, looking to union between Congregationalists and Universalists, is to be presented at the coming meeting of the Congregational National Council, it has seemed to us appropriate to seek for ourselves, and for all who are interested, some authoritative account of the Universalists. For this we have turned most naturally to our brother-editor and highly esteemed friend, Dr. John van Schaick, Jr. It should be stated that Dr. van Schaick has prepared this article only at our urgent request, and it is in the nature of an editorial exchange with no "official" significance on either side. There could not be finer fellowship than that which now exists between the editorial groups of the *Universalist Leader* and the *Congregationalist*. If such happy relations could be established all along the line, we should welcome the drawing together of the fellowships that these organs represent. Our observations have led us to the conclusion that there are probably no two groups anywhere in the religious world to-day more similar in temper and spirit than the Universalists and the Congregationalists. We have always had a common polity, but progress in the Christian spirit has done much to create a deeper bond of Christian likeness.)

IF this contribution to the *Congregationalist* were intended as an official expression of the faith and practise of the Universalist Church some one else would have to write it. I have no official position authorizing me to speak for the denomination. As editor of our journal I have an opportunity to keep in touch with all parts of the church. In what I say I shall try to be accurate, but I realize that it is just as dangerous to say "all Universalists are this or that" as it is to make sweeping statements about Jews or Germans or Chinese or Congregationalists.

The one thing which characterizes practically all Universalists is their faith that "what ought to be will be."

One of our writers for the encyclopedias describes this as "the belief that in a sane and beneficent universe the primacy belongs to Truth, Right, Love—the supreme powers." Universalists are optimists. They not only hope, but they confidently assert that this universe is so organized that good will be the final result, that man has the power to work out his own salvation and learn by doing it, and that he can no more fail in doing it, things being as they are, than he can separate himself from the universe.

This optimism might be attacked as "unreasoning" and "foolish" if it were not that it is based upon faith in a God who is not limited either in Power or in Goodness. In the study of Universalism past and present this is the nub of the whole matter. From the beginning Universalists took their stand on the character of God. That character they asserted to be Beneficent. Everything in their theology started here. If God is a Father, man is His child and the race is one family. If He is infinitely wise and good, He will not fail with His universe or with any individual in it. If, like the old Scotchman, we "postulate God," "immortality follows," and we do not need to indulge in endless speculations on that subject.

It may be true, as Dr. George A. Gordon says in "Humanism in New England Theology," that "from the first Universalism was a great interest but it was an interest poorly served," that "the scorn which fell upon it because of its deficiencies in scholarship and intellectual power was justified," that there were those who attached themselves to it who had "easy ideas about sin," "shallowness about every question of conscience," "a disposition to convert the most worthy Judge Eternal into an infinite, indiscriminating sentimentalist." The fact remains, as Dr. Gordon fairly points out, that "the real question raised by Universalism was the moral character of God," their main contention "the love of God for every soul that He has made and His everlasting purpose to pursue wit His redeeming grace all souls, in all worlds," and that "no interest of morality is endangered by the faith that the Infinite works and works eternally for the perfect righteo sness of every human soul."

Belief in Christ

This same largeness of view characterized Universalist ideas of Christ. The purpose of his great mission included all souls within its scope. He must reign until he has put all enemies under his feet. If he is "lifted up" he "will draw all men" unto him.

Sometimes Universalists have stated their belief in Christ according to Trinitarian, and sometimes according to Unitarian, formulas. There never was a time when a vast majority of Universalists did not give him some kind of primacy among the sons of men. Always he has been a special revelation of God. The Parable of the Prodigal Son and the Parable of the Lost Sheep have been held up in Universalist pulpits for a hundred and fifty years to teach the great Christian truth that God is not passive in the matter of the salvation of man, but is "a seeking, searching, striving God," "standing at the door of our lives and knocking," waiting to come in. But both the words Trinitarian and Unitarian are generally regarded by Universalists of to-day as inadequate to express the larger thought of God or the true Gospel of Christ. Dimly they begin to see that He must be vastly more than the most devout man ever has been able to put into either word. And they accept "the spiritual authority and leadership of Jesus" because they are convinced he saw clearly both the Infinite Resources of God and the Infinite Possibilities in Man.

Their Doctrine of Hell and Salvation

Universalists of to-day emphatically teach and preach a doctrine of hell. They claim that it is a more stern and severe doctrine than the old fire and brimstone teaching because of its inevitableness. There is "certainty" in it. No scapegoat can carry away the sin and punishment. No Savior can bear the

penalty in our place. Each soul is under the operation of invariable law. The instant violation occurs penalty begins. It all is rooted in love. It has a divine purpose. But it is inescapable. "Whatsoever a man soweth that shall he also reap" is a favorite Universalist text. Another is, "Though hand join in hand, the wicked shall not go unpunished," and still another is, "The wicked shall be turned into hell, and all the nations that forget God."

There never was a time when Universalists taught, as was charged, "that it makes no difference how a man lives here; at death all will go shouting off to glory."

It is true that some of the early Universalist preachers, as Dr. Gordon says, "spent too much force in denunciation of the Orthodox God and not enough upon the character of the Universalist man." In the controversial preaching of those early times "they were more concerned getting all men to heaven than in getting them into a fit condition to enjoy heaven when they arrived there." Like the consigning of babies to everlasting hell, this sort of thing is ended.

With the old faith in "a God who can save all men" and "a God who will save all men," Universalists of to-day are emphasizing the human element in the process. "If all men are to be saved, we are to save them," they declare. "We must be about our Father's business." "God works through us." There is no tendency that I can see for Universalists to follow the so-called humanists and declare that the only God working in the universe is the God in us—a God who rises as man rises and who falls as man falls. Rather do they seem to be of the school which says, "With God man can do anything." Limitless reservoirs of truth, love, goodness, strength, surround man, seek to impinge upon him, and need only to have channels opened to rush in and fill him. Where man does not seek this Divine help in one way or another he stumbles and falls. In other words, they believe that man has the job to do but can not possibly do it alone. Universalists are sure that this kind of dependence upon God does not weaken but strengthens the efforts man makes.

Universalists to-day probably will have to be classified among the more practical Christians. The application of Christ's principles here and now, the Christianizing of institutions and men, the abolition of war, the establishment of social justice, the relief of misery, the uniting of races and nations in constructive work, take the time and strength of modern Universalists much more than speculations about the hereafter.

Now I will tell briefly our history. I will give our creeds or professions of faith, even though they only hint at what we are. And I will also speak of some of our weaknesses.

We have not time to name all of those in the Christian Church who have held the doctrine that "it is the purpose of God through the Grace revealed by our Lord Jesus Christ to save every member of the human race from sin." Their name is legion, and they go back to the beginnings of Christianity. Clement of Alexandria, Gregory of Nyssa, Origen, and probably Chrysostom and Jerome, were Universalists in this sense of the word.

The modern Universalist Church grew largely out of the coming to this country from England of a man named John Murray. Down near Barnegat Bay, New Jersey, this man, broken-hearted, persecuted, and like Elijah under his juniper tree wanting only to lose himself in a vast wilderness, heard the voice of God uttered by a plain farmer and fisherman named Thomas Potter. It is one of the most beautiful stories in religious history and worth study in detail. Potter had built himself a little church in the pine woods. He made it free to preachers of every faith, but was sure "God would send him a preacher." He recognized Murray as the heaven-sent one, and kept after him until he made him preach. That brought Murray back into service, and from Gloucester and Boston, where he was settled, he went out on the missionary journeys which resulted in a new denomination. Hosea Ballou, who followed him in Boston, was perhaps our ablest thinker and logician and our most influential preacher. Our first Convention was held at Oxford, Mass., in 1785, our second in Philadelphia in 1790, and our third at Oxford in 1793.

Our early preachers and those who followed them came from the plain people. The Unitarian revolt against the harsher doctrines of Calvinism, which came a little later, was a revolt of the intellectual classes. Our people were led by farmers and tradesmen. That explains something of the contempt in which we were held, intellectually at least, by both the Calvinists and the Unitarians. It explains also in part the democratic, all-inclusive spirit which we believe we have a right to claim.

"You are the Methodists of liberals," said Dr. John W. Chadwick, the distinguished Unitarian, at one time. And amplifying, he spoke of our origin, our democracy, and the kind of emotional fervor we possess. "Universalists are intuitionalists," said Dr. C. Ellwood Nash in his Washington sermon of 1903. "Unitarians are rationalists. We know God because we experience Him. They know Him because they reason Him out." "Universalists," said Starr King, "think God is too good to damn man; Unitarians think man is too good to be damned." None of these generalizations or witticisms fully expresses the truth. All of them, however, hint at it.

There are some 100,000 of us, we have in round numbers 400 active churches, and we own some ten million dollars' worth of church buildings. Nobody has added up the invested funds of the churches and conventions, but the General Convention has over $800,000 and the Massachusetts Convention $300,000 in invested funds.

Declaration of Faith

We have a Declaration of Faith adopted in Boston in 1899 expressing belief in:

> The Universal Fatherhood of God.
>
> The Spiritual Authority and leadership of His Son, Jesus Christ.
>
> The trustworthiness of the Bible as containing a revelation from God.
>
> The certainty of just retribution for sin.
>
> The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed.

This supplements the old Winchester Profession of a hundred and twenty-two years ago, an amazing document when we consider the theological narrowness and sternness of the age:

> Article I. We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God and of the duty, interest, and final destination of mankind.
>
> Article II. We believe that there is one God, whose nature is Love, revealed in one Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness.
>
> Article III. We believe that holiness and true happiness are inseparably connected, and that believers ought to be careful to maintain order and practise good works; for these things are good and profitable unto men.

Organization and Service

We are congregational in church government and bound together by a General Convention and by State Conventions, all of which are delegate bodies.

We have a President and a Board of Trustees of the General Convention, a General Superintendent, General Secretary, and a Treasurer of the general body, and also corresponding officers for the states.

We are better organized and moving ahead better than at any time in our history.

The Five-Year Program of Universalist Laymen is the largest and most far-reaching general program we have attempted.

We have a small mission in Japan which has taken on a new lease of life recently. Through the extensive use of literature and through the assistance given to right-minded, progressive Japanese working in the spirit of Christ, whether Universalists or not, the Universalist Church is doing something to make the Christian ideal a force in that country.

In the matter of recognition of the service of liberals outside of so-called liberal churches, Universalists take a broad and intelligent position. In sermons, tracts, books, journals, and by their lives they find people of other names and creeds setting forth, often better than they can, their largest conceptions of the nature of God, the office of Christ, the responsibility of man, and the certainty that with God we shall not fail.

The true Universalist view is that which looks below the surface phrases or forms in which thought is put to its content.

The true Universalist spirit is that which recognizes as comrades all who want essentially the things we want.

Measurably at least we live up to these ideals.—*The Congregationalist, October* 15, 1925.

The Problem of Church Union as It Concerns Universalists*

Willard Chamberlain Selleck

ONE of the best developments of the present age is the rising spirit of co-operation. It is not less manifest in religious circles than in the field of industry or the wider domain of international relations. It contains the promise of a better world to be built, however slowly, by the oncoming generations.

Out of this growing spirit of co-operation there is upspringing a fresh interest in the subject of church union. During the first three centuries of its history Protestantism emphasized differences, producing division and subdivision seemingly without end; and all this was accentuated by the great ideal of freedom and the philosophy of individualism, finding expression in political democracy as well as in sectarianism, denominationalism and theological controversy among the churches. But in the nineteenth century the opposite principle of association and affiliation began to assert itself. The Young Men's Christian Association was one of the first fruits of this; later the Evangelical Alliance was another; still later the Federation of Churches in New York City was another. Now the name of co-operative organizations is legion, embracing missionary interests, Sunday school interests, charitable interests, the interests of social reform, etc., etc.

Meanwhile wise men in various communions, chiefly perhaps the Episcopalian, feeling the reproach of a much-sundered Christian Church, and seeing the inefficiency and waste arising therefrom, have urged the idea of reunion. From time to time certain practical proposals toward this end have been advanced, in both England and America, most of which, however, have turned out to be impracticable. Yet the idea has lived and is apparently more vital now than ever before. Consequently numerous steps are being taken, or at least suggested, in the direction of reintegration or consolidation or affiliation, partly within bodies bearing the same general name, like the different branches of Methodism and those of Presbyterianism, and partly between bodies with dissimilar names and even quite diverse polities, as in Canada recently. The time seems ripe for such unifying efforts.

For on the one hand the Christian Church is everywhere confronting new and gigantic tasks, and on the other hand it is finding itself seriously weakened by excessive subdivision. The all-inclusive practical task is to lift the whole area of civilization to a higher level, abolishing war, abating poverty, conquering disease, suppressing crime, fostering education, and promoting universal peace and co-operative good-will. The world waits for this vast achievement, and every church of every name should inspire to it and lead in it. Never was any enterprise more stupendous and

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Sermon delivered at the First Universalist Church, Riverside, California, Sunday, Sept. 27, 1925.

difficult, never any holier or more needful. Yet the churches are unequal to it through over-multiplication, the lack of unity in aim and method, and the narrow range of vision which petty interests almost inevitably impose.

Facts like these are driving thoughtful people to a new study of the possibilities of church union. Is it a probable solution of the spiritual and social problem of our age? It is surely worth while to try to answer this question with the utmost care and candor.

I. Basic Considerations

There are two great interests in every church, namely, the interest of truth and the interest of efficiency. To combine these in just proportion is always important but never easy.

1. Truth is primary, fundamental, indispensable. The first business of any church is to know what it can of divine truth and bear witness to it by living it out and promulgating it. This calls for utter integrity, sincerity and loyalty of soul. A religious man should espouse the truth and love it and swear undying fealty to it. Then he should instantly remember that no one knows all the truth and no formal statement can possibly comprise the whole of it. Hence there can be no such thing as finality in the grasping and teaching of it, but the way must be forever left open for progress through new apprehension, enlargement, revision and restatement. Such an attitude will lift the dead hand of past creeds, and release intellectual and spiritual energies for continual advancement.

Heretofore the chief obstacle to such freedom and progress has been precisely this notion of finality, the idea that the true faith was, at the beginning of Christianity, *once for all* "delivered to the saints" not only authoritatively but completely. This has had the effect to keep turning the thoughts of men backward. But the present age is accepting the fruitful principle of development and applying it to every subject in every field of research. Accordingly people are learning that the real glory of the church, as of the university, on its intellectual side at least, lies not merely in appropriating past disclosures of truth, but also in looking for fresh disclosures and so pressing onward toward a larger, richer understanding of spiritual things, thus gaining an ever-increasing fulness of life. If only the churches can bring themselves to this happier position, they will experience a wonderful new birth of insight, power and usefulness. It is a prime condition of any vital and growing organic unity among Christians in a world where freedom must have a permanent place. It is futile to talk about unity without it.

2. Efficiency comes next, but is only slightly less important than truth. For truth exists for life; perhaps indeed it has no existence apart from life; its function is to enlighten and guide the human soul. A knowledge of the truth liberates, invigorates and consecrates the mind and heart of man. Hence its sacredness, its grandeur, and its inspiring influence. Therefore in the long run nothing else is so efficient as truth, and any efficiency apart from truth is a menace. If an army is waging an unjust war, fighting for unrighteous ends, then the bigger and stronger it is the worse it is. So of political parties and policies, so of commercial enterprises and rivalries; so too of schools and churches; if they be not based upon truth and right, eliminating error and wrong as far as possible, then all their perfection of machinery and skill and power is just so much the more evil.

But provided efficiency be scrupulously consonant with truth and held in the service of truth, the modern demand for efficiency in religion will be both pertinent and imperative. We have no right to waste wealth or time or human energy, even in a most sacred cause. The duty of Christian people is to study and effect all wise economies in order to make every form of power carry to the utmost in promulgating the truth and helping mankind. When they begin to do this they will quickly discover that our traditional methods of organization and administration are appallingly wasteful, alike of the Lord's treasure and of human talent. Too many churches in villages and cities throughout the country, too many societies and committees, too much duplication of effort, too many salaried workers, most of whom are inadequately paid and not deployed upon any comprehensive plan, especially in Protestant communions, and too many denominational publications, not to say schools—all these facts are apparent at once; and thus far there has been no large, systematic attempt to correct them. They must be dealt with in any scheme of thorough-going efficiency in religious affairs.

Yet true efficiency in religion is not mainly a matter of organization, administration, machinery, money, and the driving power of modern business methods. Jesus Christ had none of all this in his work, and who was ever so efficient spiritually? Religion is not a force but an influence, the influence of truth and goodness and love made a living, regnant reality in human souls. A true Christian or a true Christian Church is efficient somewhat as a good mother or a good teacher is efficient, namely, by virtue of "the sweet influence of a good diffused," helping other lives to be their best and going on to "make undying music in the world."

Now these two interests, truth and efficiency, are the two poles of the axis on which the problem of church union turns. There can be no drawing together, at least no holding together, of religious parties unless both of these great interests are somehow justly secured and enhanced. They can be thus secured and enhanced only if the spirit of freedom, catholicity, kindness and helpfulness be given the largest possible place among those who have to do with these high concerns. Is there evidence that such a spirit is in ample possession of the majority of Christians anywhere? If so we may thank God and take courage.

If thus appears that the principal need of Christendom to-day is not for a great church, united and powerful, but rather for a great message with its legitimate spirit widely and deeply cherished and actually dominant in the souls of the Christian people. And such a message and spirit can not be developed on an extensive scale until there is a rectification and purification of traditional Christianity. Therefore the fundamental work to be done is still intellectual and spiritual. The truth must underly all our enter-

prises or they can not be carried through. The Western world had a united and powerful church for a thousand years, but because it was not true and right it could not endure without disruption.

It would seem clear, then, that the only kind of church union possible in the present age must be that which incorporates at least these four great principles: the principle of *freedom* in the study and teaching of truth; the principle of voluntary *co-operation* in worship and work; the principle of *development* in the correction of historic ideas and in the appropriation of new knowledge; and the principle of *the supremacy of the spirit* over all forms of statement, organization, administration and practical work. Manifestly only small groups of people, here and there, are yet ready for so splendid a program.

If any true and lasting church union is to be effected, now or in the near future, it must be based, not upon an irreducible minimum of agreement concerning past teachings and methods, but upon a maximum of agreement as to the right attitude to assume with reference to the momentous issues of truth and justice before the world of to-day and tomorrow. Not by going backward but by going forward shall we draw together. As the French proverb has it, "all roads that mount meet at the top."

II. The First Steps

The first steps toward the realization of this nobler sort of Christian unity would appear to be the affiliation and coalescence of congenial groups. Such a merger has lately taken place in Canada, where Methodists, Congregationalists and a majority of the Presbyterians—all holding substantially the same evangelical faith—have sunk their denominational differences and formed a magnificent union. Doubtless it is too early to appraise this consummation accurately, but the experiment will be watched with keen interest by thousands of intelligent people in our own country. Why should not the Evangelical Protestants generally combine? A dozen or twenty or fifty churches with essentially the same main teachings are occupying a town, costing the people heavily for their maintenance and using up ministerial talent on small congregations. Fewer and larger churches, and these strategically placed, should be the motto of Protestantism, as it virtually is of Roman Catholicism. Will it ever be possible? If in a city of twenty-five thousand there could be, let us say, one Roman Catholic church, one Evangelical Protestant church, one Liberal Christian church, with perhaps a Jewish synagogue and a Christian Science church, each having a distinctive teaching and employing able leaders supplemented by a staff of trained assistants, economies could be effected, efficiency could be secured, and a new sense of dignity and value in the ministry of religion would pervade the entire community. Shall we ever be wise enough and magnanimous enough to procure such a result?

Needless to say, Roman Catholicism obtains its efficiency in similar respects by virtue of the two-fold principle of authority and obedience. Can Protestantism obtain it by virtue of the principle of voluntary co-operation? If so it will be one of the highest achievements in the history of the race.

III. The Relation of Universalism

What is the relation of Universalism to all this?

Modern organized Universalism arose a century and a half ago. It was the era of the unbroken sway of the Calvinistic theology, with its terrible ideas of a fallen race, a ruined world, an angry God, a reigning Devil, a yawning hell of fire and brimstone, and the immutable decrees of the Most High. John Murray was profoundly convinced that there was a more merciful teaching in the Holy Scriptures, including the blessed truth of the final salvation of all mankind. He preached this doctrine with passionate fervor, and with like fervor it was received and believed by his followers. He had no thought at first of establishing a separate church, but the existing churches would not hear him and began shortly to denounce him with fierceness. Then the inevitable occurred: he and his friends formed new societies, which multiplied rapidly and grew in due time to what is now the Universalist Church of the United States and Canada.

But these hundred and fifty years have brought enormous changes. The backbone of Calvinism was broken long ago, thanks partly to Universalism and Unitarianism, partly to Methodism, and partly to the growing intelligence of the age. Now those old conceptions are fading out of the minds of men. New ideas from science and history and Biblical criticism and the comparative study of religions have come upon us in a flood. As a consequence our whole outlook upon life and the universe and human destiny is altered. We no longer think our fathers' thoughts, though we revere their memory and admire their devotion. A new world has opened before us, a new age has dawned, and new demands are laid upon us. We must reconstruct much of our thinking and teaching, much of our organization and method. Already some of us have been doing this for a good while, and others are beginning now to do it. Universalism and Unitarianism have exhibited steady development, and during the last forty years the New Orthodoxy has been likewise progressive.

Universalism has changed greatly. It was never indeed just the single doctrine of universal salvation, but was rather this doctrine in necessary connection with all other true Christian teachings as understood by its advocates. This understanding, however, has been gradually enlarged, clarified and rectified by the advance of learning; in particular a new general conception of the Bible has arisen in the last fifty years, while the scientific doctrine of evolution has come into all progressive thinking; and the result of these gains has been to render the Scriptures no longer completely authoritative and determinative, and to relegate the distinctive tenet of Universalism to its due subordination in the general system of Christian faith. Hence Universalists to-day can not be quite so dogmatic, or quite so positive indeed, in affirming the final salvation of all mankind; in fact they hesitate to use the word "final" at all when they conceive the universe to be an eternal process of development, and nobody knows exactly "what shall be on the morrow."

And progressive Orthodoxy has changed equally. It has come abreast of modern thought and helped

effectively to formulate it. Among Congregationalists Lyman Abbott, Washington Gladden, Theodore Munger, and that tower of strength in Boston for the last forty years, George A. Gordon, not to mention others; among Baptists Professor C. H. Joy, Philip Moxom, President W. H. P. Faunce, Harry Emerson Fosdick, and the professors of the University of Chicago, again omitting others; and among Episcopalians a group of broad churchmen in England —Maurice, Kingsley, Farrar—and in America Phillips Brooks, R. Heber Newton, Professor Henry S. Nash, —all these have wrought valiantly for larger and more liberal views of Christian truth, and their influence has been very extensive. They, with coworkers in other communions, conspicuous or inconspicuous, have really created a new type of Evangelical Christianity—large-minded, open-minded, progressive, constructive, spiritual and profoundly helpful. They have brought to pass a new day and a better outlook for religion in the older, stronger churches.

It thus appears that the lines of thought among the Universalists and Unitarians on the one side, and among Progressive Evangelicals on the other side, are really converging. They may be still far enough apart in some respects, but there is plainly growing within these circles much the same sort of unity as that which subsists among scientists or other classes of scholars, namely, the unity of a great common spirit, aim and endeavor; and this, after all, is the unity most to be desired.

Next week the question will be considered: What about a closer affiliation between Congregationalists and Universalists? What would be the probable gains and losses of church union, and how shall Universalists render their best service in the immediate future?

Cruising Among State Conventions*

Joseph M. Tilden

CRUISING, to me, has always implied a kind of "thither and yon" trip, generally for pleasure. If my implication is correct, then, I am sure, the attempt to visit a half dozen conventions within the limit of fifteen days is indeed cruising. It certainly is pleasure. Twelve hour jumps by sleeper, changing cars at midnight, eating at country lunch counters (if at all), adds to the pleasure for it breaks the routine of regular habits, and makes us all the gladder to get back to our own bed and board.

The Illinois Convention was billed for the beautiful and unique Oak Park church, the only monolith meeting-house in the denomination and always a source of wonder and admiration to me. The new pastor, Dr. Denman, is a cordial host. He did everything imaginable to make Illinois feel "at home." Although but a few months in our fold, he behaved like a veteran.

The Convention itself was the usual thing, reports, resolutions, good things to eat, fine addresses by Dr. Marshall and Dr. Reese, and then came "that Tuesday afternoon meeting," followed later by "Resolution No. Three"—two really great affairs. If there be a pessimist within the denomination, let him ask any member of the Illinois Convention about the Tuesday meeting. It was something like this:

The quiet and genial state president, Stanley D. Tilney, introduced Dr. Carpenter of Peoria to lead a discussion on the topic, "The Work of the Illinois Convention."

Then the fire-works began.

They began right away. Dr. Carpenter held a match in one hand and a bunch of sky-rockets in the other. The man who has built up the largest and one of the strongest churches in the entire denomination knows how to do things. He can analyze a person or a crowd. He began by berating the Convention, questioning its right of existence, and any necessity of its continuance. He cited the death of the lesser state organizations, asked why we had no superintendent, and ended as cheerfully as he began by shaking his head pessimistically and sitting down. The applause was not what you might call deafening, and the spirit of gloom hovered round about. But he had in his clever, psychological speech accomplished just what he had intended, although not many of us realized it at the time.

The Rev. C. A. Polson was the next advertised speaker. Brother Polson had in his pocket a carefully prepared address, but during the Carpenter talk Mr. Polson began crumpling his manuscript notes. When the Peoria psychologist had finished, the virile Norseman from Hoopeston was already on the edge of his seat. Before the chairman had finished introducing him, Mr. Polson was launched. Seldom has an Illinois Convention been graced with a talk so conclusive as we heard at that time. Mr. Polson, always a logical speaker, was never better. He answered the previous speaker, he refuted the arguments, he suggested policies, and he related experiences and evidences that were unmistakable.

Some of us suspected collusion between the two men, but were assured of nothing of the kind. Our Convention was ripped to pieces and as quickly put together again, but more firmly than before. For faults, remedies were suggested; for troubles, blessings were substituted; and before the third speaker was named, the Convention, every one in it, was thinking.

Then the president introduced the gentle, rational salesman-preacher, Dr. Allison, of the North Shore parish. Of course he spoke well, he couldn't help it; the stage was all set, the atmosphere was prepared and the audience ready for just what Dr. Allison had to say. When he had finished, we all wanted to talk. The chairman was busy, preachers, men, women, and unioners each had something to say. Well, the upshot of it all was that, unless the Board of Trustees gets busy right away and puts some kind of organization into the field, somebody will call a special meeting.

The Convention, from President Tilney down

*With apologies to the editor.

wants an "executive secretary" to harness the individual power of the church and put it to work for the church. Several plans were suggested, all good ones. Many thoughts were expressed, all more or less practicable. The result was that the session closed with a vision and a spirit that is bound to spell success for the coming year.

Never before has the Illinois Convention been so ready to work and to co-operate, and never before has the opportunity been so ripe as to-day. The Convention knows what the needs of the state are, and the Executive Board knows what the Convention expects to be done. The coming year will be a red letter year for Illinois. The church will prosper under this new spirit and the individuals of the church will be happier in their co-operation.

It is small wonder, after the awakening caused by this discussion, that the resolutions committee went even more deeply into our present opportunities and presented "Resolution Number Three," really an outstanding acknowledgment and a challenge to the denomination:

> The Illinois Universalist Convention appreciates the unusual situation in the religious world to-day. Denominational lines have become more parallel than ever before, and doctrinal differences are disappearing.
>
> Nothing can be more encouraging to our church than this brotherhood of denominations.
>
> We recognize the opportunity to-day for a denominational co-operation that will finally result in the achievement of the great principles of the Golden Rule and the teaching of our Lord and Master.
>
> Therefore, be it resolved that immediate steps be taken by the Illinois Universalist Convention and through it by the Universalist General Convention toward the recognition and development of endeavors toward denominational co-operation.

Illinois is not only on the road, but it is bound for somewhere. We will do well to watch them.

A few days later, Minnesota opened its little but loyal and determined Convention at Anoka. We knew Anoka was a fine little town near Minneapolis, where the Rum River flows into the Mississippi. Everybody tries to make this location subject of some kind of prohibition joke, so we just didn't. We found the railroad service was too late for the meeting, also that the Information Man was too good a booster for his railroad to suggest the bus service. We telephoned the cordial state president, Stanley Staring, for shipping directions. With characteristic courtesy he answered: "Stand right where you are for four minutes. Good-by." We stood, and in three minutes and sixty seconds he drove up with his new Franklin. During the next half hour we were treated to twenty miles of the much advertised and truly beautiful scenery of the upper Mississippi, in the twenty miles between Minneapolis and Anoka.

These small (in numbers only) Conventions are veritable hotbeds of inspiration. Every report is full of progress and each speaker has a message. As Dr. Tomlinson said of the great Gloucester meeting a few years ago, "This is our canning season, we are preserving, for use during the coming years." So it was here. Every church in the state was represented, and well represented. There are not many churches, but they were *all* there. The ministers, the women, the men, the Sunday school workers, all interested, and all there. How easy it is to talk to that kind of audience! And they stayed, too. They did not go to the movies, on auto rides, shopping and visiting; they stayed, they contributed, they listened. It was a convention where they convened.

The new preacher at Rochester, the Rev. O. Whitman Eames, fresh from Tufts and New England, made his debut. It registered. In a ten-minute talk Mr. Eames said more real stuff than most speakers put into a forty-five minute address. It was real, inspiring material, constructively thought out and well delivered. Rochester, under Mr. and Mrs. Eames, will prosper. Again the Mid-West thanks the East.

Of course they had their unintentional humor, and everybody laughed when President Staring announced, "Convention breakfast will be served tomorrow at noon, by the ladies, for the men." Rather hard on the sturdy Westerner accustomed to getting up at daylight to have to wait till noon, but social functions are no respecters of custom.

Two items of special note attracted us particularly at the Anoka meeting. First: The Y. P. C. U. sent a report of its work during the past year and of its plans and hopes for the coming year. It was a splendid report. Jack Koeser, state Y. P. C. U. president, and his staff are to be congratulated. It was forward-looking, full of promise and again inspirational to the old folks. Nothing very startling or exciting to it, but it recounted the fact that they set out to do certain things a year ago, and had actually accomplished them, and more. We thought such an accomplishment worthy of parental emulation.

There is nothing new to a "flying squadron," as they call their speakers' bureau in the Y. P. C. U., but it is worthy of note that their squadron actually did some flying. With every church in the state lined up with a Y. P. C. U. there is little use of worrying concerning the future of Minnesota.

The other outstanding report was concerning the State Speakers' Bureau. This is something that every state can copy; some already have one. Three preachers and five laymen have volunteered their time to help the cause of Universalism anywhere the chairman of the Bureau may demand. The 1924 Convention appropriated $200 for the work. The Bureau made many fruitful trips, did unmeasured good, awakened much interest, and, thanks to collections from the localities visited, turned back to the state treasurer $189. Successful—spiritually, constructively and financially! Minnesota, we shall watch you with jealous eyes and an open memorandum book.

Of course we called on that finest possible spirit of service and achievement, Dr. M. D. Shutter. Seven months is a long, long time to be laid up. "No," he answers in his old-time optimism, "I'm not sick, only I can't get about—yet," and he emphasizes the "yet." But he'll soon be about again, and showing what efficiency and organization can do for a big, progressive, modern Christian church.

We started in a taxi from Dr. Shutter's home to the hotel. While gazing at the wonders of the big

city we were suddenly confronted by a sign on the front of the City Armory which said: "5th Biennial Convention of the Lutheran Brotherhood of America."

Here's competition, we said to ourselves, and at the expense of perhaps missing a train to the Indiana Convention, we discharged our taxi and dropped in to see the proceedings.

My, what a crowd, easily four or five thousand of them! How they did sing. We could not stay long, and good fortune surely favored us, for immediately after the hymn the chairman announced a speaker. I did not catch his name, but I easily caught his spirit and his message. It was most familiar. He must have been "listening in" on some of our conventions—or else our Lutheran brothers are brothers indeed. This is what we heard during our five minutes of eavesdropping:

> There is mutuality of purpose between the church and the state, but a division of labor in the efforts made to obtain that purpose. The statesman knows that jails would be altogether too small, that courts of justice would be inadequate to deal with the forces of disruption, if the churchman had not first instilled in the hearts of men the spirit and purpose of religion. Statutes would be impotent without the Golden Rule.
>
> The hope of the world lies in universal acceptance and a more general application of the principles of Christianity.
>
> I am not a pessimist. There is much to inspire optimism. The forces of righteousness are becoming aroused, and when aroused there is reason to believe that there will be a new renaissance—a reformation that will concern itself with something far more important than the government of the church or the form of its ritual. That reformation will establish the solidarity of Christianity, it will marshal the hosts of the spiritual kingdom against the forces of selfishness, greed, hate, ignorance, prejudice and materialism. The army will move forward in different divisions and different regiments, but all will march under the command of our Universal Leader, and fight toward one objective, which is the liberation and redemption of mankind.

Wish we might have stayed longer to see what they had to say about the denominational co-operation suggested in the Illinois Resolution. What we did hear, however, was such good Universalism that we quietly murmured, "Amen. Hurrah for John Murray!" We slipped quietly out and hailed another taxi.

Our train leaves in twenty minutes, and after another jump and bump of eighteen hours we will do a little more canning down in the Hoosier State at Logansport.

Owen D. Young's Notable Address

THROUGH the courtesy of the *Evening Times* of Little Falls, N. Y., we give herewith the substance of Owen D. Young's notable address at the closing meeting of the New York State Convention of Universalists, Oct. 8, as reported for that paper, and also the substance of the *Times'* account of the meeting. We referred briefly to this address in our issue of a week ago.

The Story from the "Times"

Nearly two score years ago a little country lad, with his father, riding in a lumber wagon, came down from the highlands of the Otsquago Valley over in the town of Stark to this city, the metropolis of the Mohawk Valley. In those days, he came for the purpose of disposing of the load of cheese which had been made on his father's farm in that vicinity. Just a simple country lad—a farm boy, in whose heart and mind were treasured the homely, homespun philosophy of his forefathers, who, with those other hardy pioneers, had held the old New York frontier against the ravages of savage bands and the march of the armies of England's monarch.

Last night, that same boy came once more to Little Falls.

How vastly different; how seemingly far removed was last night's entry into the city, compared with that of two score years ago.

That little boy was Owen D. Young, and last night he came to Little Falls the outstanding figure of post-war readjustment history; the man who, other statesmen confess, did more toward lifting Europe out of the rut and putting her on the broad highway to peace and prosperity than any other living man. Yet he came humbly, simply, as a neighbor and a plain, democratic citizen, this man who has moved nations and has been the confidant of premiers and statesmen.

And this man who had decided the destinies of Old World nations came last night to stand in the midst of a gathering of clerics, not as the pre-eminent statesman and financial genius, but as a representative of the world of science, declaring that there is no conflict between religion and science; that the two should pass along the pathway hand in hand; that the one is merely the handmaid of the other.

And how very much in keeping with his deep love for that grand old lady, his mother, did this world figure tenderly refer to her presence and tell the whole world, or, at least, that portion of it that was represented at the meeting last night, that, to her, he was still "just a small boy." Those who know Mr. Young and his mother best and have observed the beautiful and tender relationship—that ideal relationship of mother with son—know that this kindly speech was his tribute to her and to her love and inspiration that made him what he is to-day.

Every seat in the spacious auditorium of the Rialto Theater was occupied long before the hour set for the program to begin. Motor cars that had brought the out-of-town folk were parked all the way from near Main Street to Monroe, on Ann, as well as a goodly number being parked on Garden Street. In the front of the auditorium, two rows of seats were filled with singers, under the leadership of Prof. Edward Barrow. The Rialto orchestra played several selections before the curtains were drawn disclosing the distinguished group of men upon the stage.

Following the Scripture reading by Dean Nelson L. Lobdell, Canandaigua, and a prayer by Rev. W. W. Rose, Rochester, Chairman Zoller introduced Mr. Young, speaking as follows:

"Those of us who live here in Herkimer County have reason to feel very proud these days. An important event in the history of our church took place one hundred years ago on the hills a few miles to the north of this city.

"Another important event took place on the hills a few miles to the south of this city—let's say about fifty years ago—important not only in the history of our church, but of great significance in the history of the world.

"Although these two events were separated by a few miles, and a few years, there is much in common between them. From the one, there has gone forth a strong religious organization, dedicated and devoted to the service of humanity. From the other, there has developed a life of service, rendered to many people in many ways..

"On this occasion, when we seek to honor the memory of those whose vision looked out across the years, and whose faith led them courageously forward, it is fitting that we should have as one of our speakers a man who sees far beyond the present, who plans and builds for the future, whose genius has made him the servant of mankind, and whom many nations of the earth seek to honor.

"We welcome this Christian leader—this benefactor—this citizen of the world—our friend and neighbor—Owen D. Young."

As Mr. Young rose and approached the front of the stage, he was greeted with an ovation the like of which has never been accorded another person in this city in many a day. The distinguished guest beamed with joy and pardonable pride and indicated that he shared his ovation with his mother, who was seated in a box at his left.

Mr. Young spoke as follows:

"There has been some grave mistake made tonight. It isn't fifty years. My knees are trembling and shivers are running up and down my spinal column, not because of an audience so great and complimentary as this, not because I am afraid of these distinguished gentlemen on the platform, college president, justices of the supreme court and others, not at all; but because my mother sits over in that box and, in her presence, I am only a small boy."

This reference of Mr. Young to his devoted mother brought forth an ovation from the audience for himself and this good woman.

"Instead of listening to a man of fifty you are listening to a trembling youth. Perhaps I am in the position of the schoolboy who was asked by his teacher who signed the Magna Charta. The boy replied he did not know. The local school commissioner who sat near by glowered at the boy, who had been told by the teacher to think hard who signed it and that she would call on him again. Johnny became nervous and fidgety and the school commissioner said to the teacher: 'Do you know, Miss, I think this boy signed it himself.'

"I come up from New York to-day to evidence my devotion to the Universalist Church, and to welcome this Convention to Herkimer County. (Rounds of applause.) There is no reason to applaud me for doing this. I owe it to the Universalist Church. My life has been filled with punctuation points and they all gather around that church. All our lives are punctuated, just as our books are punctuated with their commas, periods, semi-colons, exclamation points and other things, wondering how the next sentence will begin. And so I want to bear witness here to-night that the Universalist Church has furnished the majority of punctuation points in my life.

"In my early youth I heard my grandfather talk about going to the association. He was always ready to argue. The old Universalists loved to argue and they did it well.

"In that little Sunday school at Van Hornesville Dr. Hervey came and took me to college. I thank him for that service. I went to Canton and found inspiring men like Dr. Atwood, Professor Priest and others. Caleb Fisher took me to Boston to help me through law school. At one time he lived in Utica. I want to pay tribute to his memory. I will not speak of living men, except to say to them as a class that I admire their courage and steadfast devotion to this church. I have no use for men who are unstable and wavering in their support.

"In Van Hornesville we have a Universalist church, well painted, well lighted and suited to our needs, but the mere sight of it and the memory of the services which used to be held there are adequate for us now.

"On Sunday, either the automobile takes us away from home or the radio brings the church service to us. Some churchmen decry these advances of science. Either they condemn the discovery of natural laws which seem to run counter to their accepted statements of faith, or they outlaw the mechanisms based on such discoveries, because they diminish church attendance. Perhaps it is not inappropriate for me to say a few words on this sensitive subject, because I am connected with an organization that maintains one of the greatest research laboratories in the physical sciences in the world, and also because I have personally taken a very active part in the promotion and development of radio.

"I should be sorry to feel, or to have any one else feel, that I was spending much time and effort and money in developing instrumentalities of the devil. The radio is an outstanding development. It does not pass judgment on a man's doctrine. But the preacher must have a good voice and he must have a good choir and organist. In Van Hornesville we don't care for fundamentalism or liberalism.

"It is true that, as a result of our great technical development, and our intensive technical education, we are placing machines of vast power in the hands of the individual man. A single generator of electricity, in charge of one or two men, may develop 100,000 horsepower of energy.

"We are contemplating the construction of a water power plant on the St. Lawrence River, and while I may not live to see it, I hope to. It will develop a million horse power and it will not require more than five or six men to operate it. Yet the power supply of many industrial cities of the East

and the welfare of a vast population will depend upon the technical skill and moral responsibility of these few men. Eighteen million automobiles of what a few years ago would have been considered large powers, are traversing our highways, and we comment only on their occasional misuse. A single voice by radio may reach 20,000,000 people, and we are concerned with the character of the message that voice carries. In every line our great technical advance is putting instruments of tremendous power into the hands of the individual man, and whether they work for good or evil depends upon the wisdom and moral responsibility of the man who uses them.

"Are we training our people to use these great machines as rapidly as we are developing the machines themselves? The schools and the church must meet this responsibility. Our technicians will continue to create the instruments. If they are unwisely used they will be instruments of our own destruction. If wisely used they will be the greatest contributors to our welfare and the best developers of our moral responsibility. And this is the point I want to emphasize. The church must create a moral responsibility in men.

"It does no good for the church to say that they wish that the radio and auto were not here. They are here. They will stay here, and new and other things will come. Every new advance disintegrates, to some degree, the old order, and only those institutions survive that can adapt themselves to the new conditions. Facts are facts, and every one must take account of them. Some of these developments put a great strain on existing institutions. I think they are putting a great strain on the church just now.

"Zeke Teller went to Si Sims' store with a can and told Si to fill it with molasses, which Sims did. The can was not a very large one. When it was filled Zeke asked the price. Sims said: 'Ninety cents.' 'How much molasses did you put in that can?' Teller asked. Sims said: 'Three quarts.' 'Well,' said Teller, 'I don't object to paying you 90 cents for the molasses, but I hate to put such a strain on the can.'

"People of the country do not object to supporting a church, but they are anxious for it to do its job. They sometimes put too much strain on the can.

"Research laboratories throughout the world are at work creating instruments for use of human beings. Schools must teach the man, technically, how to use them. The church must teach the man, morally, how to use them. If any of these agencies fail us and the great machine of civilization gets out of balance, then it will destroy the very thing it was designed to advance.

"And now, perhaps, I may venture into a still more sensitive field, this much talked of conflict between science and religion. At St. Lawrence a few days ago we laid the cornerstone of a chapel and a chemical laboratory. On that occasion I said:

" 'We are here to see that the foundations of two new college buildings are well and truly laid. These buildings will house the activities of our hearts and minds. Both are made of the same material, but each is fashioned by its builder to serve a separate purpose. The one is a laboratory of science. The other is a temple of religion. Here they will stand, side by side, through the coming years, not in conflict but in helpfulness and inspiration, each to the other. At St. Lawrence we are not afraid that the activities of our brains will destroy the fundamentals of our religion. However great the progress of science may be, it will not on this hill undermine our faith.'

"When I went to school a molecule was considered to be the smallest particle of matter which could exist by itself, and an atom the smallest particle of matter which could enter into combination with others to make the molecule. I thought then that must necessarily be the ultimate concept of matter. Not so to-day. The student is told that the atom can be disintegrated; that it is composed of a negative electron, or charge of electricity, about which revolve positive electrons. The difference in number and placing of these electrons in the atom represents the difference between the so-called elements of matter. Gold has one number and grouping of electrons, carbon another. Hydrogen has one, oxygen one, and all elements bear a defined relationship to each other. We are told also that within the atom these electrons have not only defined numbers but orbits, and that the laws of their revolution suggest movements similar to the planets around the sun. So here we stand to-day with the atom, the smallest particle of matter which may enter into combinations, dissected into a universe, like the solar system. One of imagination might say that this earth and all the other planets revolving around the sun constitute only an atom in the great universe of God.

"Is there anything so destructive to religion in that great conception? Has the church ever painted a picture of the universe so majestic or compelling? Vast ordered activities, operating in accordance with defined law, whether they be electrons in the atom or the planets or suns in the universe, compel one to stand in awe of the Majestic Mind which could create them.

"I have spoken of matter only. No science has as yet been able to tell us a single thing about that vital energy called Life. One only needs to recall the difference between the human body dead and living. The material structure is there the same in death as in life, but something happens to matter when the child is born, and something happens to it when death takes place. The matter is as indestructible as before, but the vital energy of individuality came and departed with the phenomena of birth and death. The scientist has not yet said what it is and probably he never will, but let me ask—can any of us think that a Creator who took such pains to lay down the laws of matter with electrons in the atom and planets in the universe could forget a law for life? Is matter so all-important that life could be forgotten? Is it not true rather that matter is but the instrument of life? If so, and the Creator has shown such pains with matter, may we not assume once and for all, with confidence, and then forget it, that life is more fundamental and indestructible than matter—that individuality must survive? In the vastness of the great enterprise, may we not strengthen our faith as the result of the investigation of science?

"That is what I meant at St. Lawrence when I

said that we were not afraid that the activities of our minds would undermine our faith. Why is it that with our little minds we talk of fundamentalism and arid liberalism?

"If the great laws of the Creator have ordered the composition and movement of matter from the infinitely small to the infinitely great, is it not fair to assume that the destiny of life is also ordered? That life also has its laws is our faith, and no man is big enough or small enough to lose his life or find it.

"The Universalism of our fathers brings as its witness the science of to-day."

A Centennial in New York---II

A WALK to Dolgeville in the early morning put enjoyment of the State Convention at high watermark. Blessed be the wise executives who arranged the ministers' conference eight miles back from the main line of the railroad. Perhaps I had better say that the Convention as such did not walk to Dolgeville. Your correspondent walked and beat by half an hour the Ministers' Association which traveled by motor.

There were heavy rains in the night, but the morning dawned beautiful. The dining room of the hotel was not open, but there was a lunch room near by for the coffee and rolls. The whistles were "going seven" as I turned my key and started off.

The route was east along the main street of Little Falls, "to the iron cop," "left up the hill," east again to the turn northward four and one-half miles out of town. This way we slowly climbed to the top of the ridge which borders the Mohawk on the north. The late hanging leaves were turning yellow and the sun made the arching trees bowers of gold. The views back to the town, showing spire after spire, westward through the gap which the Mohawk cuts, south to the green wooded ridge over the river just touched with autumn color, and on east along our route toward the friendly sun, were worth making some sacrifice to get. But my generation of walkers does not count early rising a sacrifice or a walk as a hardship. We tall fellows who get jammed into motors with low tops where we can't see out know what hardship is. On a walk we can stop and see the monument to the men of the sixties, pause to look at the solid old house with "1834" on the front, and feel the pulse of the community through which we pass.

"Where is the Dolgeville turn?" I called to a tiny girl. "Way out," she piped. The long way out proved to be one of the finest drives in the country. It was equal to a bit of the Grand Corniche on the Riviera or a drive in the Tyrol. There was no blue Mediterranean or lovely lake, but the river curved away for miles below us, the far famed Mohawk Valley was visible almost to Fort Plain and the hills of Cherry Valley, and old Schoharie stood up to the southeast. One of the farms over which we looked was that of old General Herkimer, the brave old German who led the troops and held the gate at Oriskany.

Still going eastward, I passed a crossroads place called "Mannheim," like the Herkimer farm, recalling the German settlement of the valley in the sixty years before the American Revolution.

When I made the turn northward the cold northeast wind whipped me into action. One can saunter with the wind partly behind, but not when one is facing it.

On this higher ground I remembered the walk Tomlinson took over this same road twenty-five or thirty years ago. He was pastor of both the Little Falls and the Dolgeville churches. A Sunday came when the snow blocked the roads, when there was water under the snow, and no man would risk his horse out under the conditions. Tomlinson determined not to miss his appointment, and started out Sunday afternoon on foot. When he was assembled the Almighty gave him twelve cylinders and truck gearings. So he went through on time. More than all the sermons he preached up there, he often has said, "this getting through and keeping the appointment is remembered."

One of my friends accused me of a desire to share his fame and go down in the annals of Dolgeville, but that obviously is impossible. My walk in the sunshine was a junket. His walk in the blizzard was a feat. I am convinced, however, that our health would be better, our philosophy saner, our joy deeper, if we walked more. Tomlinson always has kept it up.

This one walk gave me many pictures which keep coming back—flashing before me as I lie in my berth on a train, or travel in the subway, or sit before the open fire.

Brilliant sunshine on the red apples which hung among the bright green leaves, scarlet maples, dark red sumach, lavender and purple asters, a barberry hedge heavily fruited, jays and chickadees calling, corn in the shock, a herd of thirty black and white Holsteins, a solid old single arch stone bridge constructed when men had more time than they have to-day, a white farmhouse down under the hill, out of the wind, built around the sunniest front porch in Herkimer County and overlooking fifty swarms of bees, two fierce police dogs, coming for me full speed barking loudly, running their noses squarely against my unprotected legs, but subsiding peacefully because my gait was unchanged and because I inquired "how the old boys were," motors whirling by at full speed, friendly drivers wanting me to ride, and always the sun warm on my back and the wind cold in my face.

Topping the last rise, I had a fine view off toward the north country. A gap in the hills showed faint blue peaks far away. Dolgeville lay spread out almost at my feet.

Dolgeville is a village of 3,000 people, on the East Canada Creek, and is set in the midst of some of the best farming country in central New York. At the outskirts of the village there is a bill-board on which is this inscription: "Welcome to Dolgeville. Home of the Largest Felt Slipper Industries and Piano Sounding Board Manufacturing Interests in America. Dolgeville Exchange Club." Near here I sat down and ate my second breakfast of bread and cheese.

If one would know how sweet dry bread and plain cheese in a hunk can taste, let him try them after such a walk on a fresh morning.

The Dolgeville Meetings

The Dolgeville church is doing well under the Rev. Clinton A. Moulton. Little by little they got the money together and secured a new organ. Step by step they went on and bought a large residence and remodeled it for a parish house. The ministers held their meeting in the church at noon and walked to the parish house, where ladies of the parish served a delicious chicken dinner.

The topic in the forenoon was "Teaching Religion," and in the afternoon, "The Task of United Protestantism." One of the men present said he thought that the ministers' meeting hereafter should be turned into an informal conference with the understanding that nothing should be given out for publication. Everybody felt friendly to the reporters who came from Utica and Little Falls. No Universalist Convention ever was better written up. But there are some things ministers can talk over better in private, and, in the opinion of some of the New York men, the ministers' conference ought not to be one of the advertised meetings.

The Rev. L. H. Robinson of Albion, the Rev. Herbert Frank Moulton of Fort Plain, the Rev. W. E. M. Todd of Gloversville, the Rev. W. W. Rose of Rochester and the Rev. George Welch of Middletown opened the various discussions.

Judge, Potterton, Alvord, King, Earle, Brooks, Brockway, Metz, Jones of North Carolina, Hersey, Porter and Moulton of the local church were among those who kept things going. Petty of Binghamton presided admirably. I felt delighted by the caliber shown by some of the men whom I heard for the first time. It may be harder in the future to get them away from New York State because of the Pension Plan, and also because New York is New York, but other sections unquestionably will open up opportunities for service for many of them.

In spite of what I said about the joys of walking, I was delighted when Dr. Potterton announced in the meeting the plan to adjourn early and take a twenty-five or thirty miles motor trip to see some of the country and the old Universalist churches to the north. We left shortly before four. Brooks took his college chum, Lalone, Mr. Moore of Brooklyn and me in his car and led the way. Away we went to Salisbury, Salisbury Center, where we have a beautiful old colonial church, up Barlow Hill, the highest point in Herkimer County with a great view on all sides, down to Fairfield Center, where Mrs. John Murray Atwood was born, and back by way of Herkimer, where the Rev. DeWitt C. Reilly is pastor of our church.

The State Sunday School Association

The Rev. Wm. J. Metz, president of the State Sunday School Association, and his Board, have stirred up genuine interest in Religious Education. There were 150 people at the institutes all day Tuesday and a crowded house at night to hear "the main outside speaker," the Rev. Henry A. Tralle, D. D., of New York. Carl Hempel of Lynn and the Rev. A. Gertrude Earle of Boston, representing the General Sunday School Association, did admirable work as always. Of the details of the program Tuesday I can not speak, not getting there until 3 p. m. that day. Those who attended said it was high grade.

But several unusually significant things were said at this Sunday School Convention.

A Presbyterian pastor, the Rev. Joe R. Hanley, made an address at the opening banquet in which he said:

> "Instead of teaching the boys and girls there is a fire and brimstone hell, folks ought to be teaching that all that is necessary is to get the hell out of men here on earth. The time has come when we must have common sense in religion as well as in everything else.
>
> "Second, the time has come when our Sunday schools and our day schools ought to begin teaching the glory of peace and the hell of war. Don't keep service flags hanging in your Sunday school rooms forever and point to them as mementoes of heroes. Don't teach your children that those who die in battle are heroes and to be honored forever, that such a death is the culmination of heroic manhood. Teach them that a life of patriotic service in peace is just as good as one of patriotic sacrifice and death upon the field of battle. We have been waiting for great movements toward world disarmament, but it will come, like prohibition, when we teach the hell and wrong of war to our children.
>
> "Third, teach the joy of service for the fact of service. We teach them now that those who get the most out of life are the great ones. But it is not what we get out but what we put in that counts. The trouble is that we are pampering our high school pupils too much."

The Southern Baptist

Dr. Henry A. Tralle is a Southern Baptist, former editor of one of their main weeklies, pastor of prominent churches and now a teacher in the Community Training School of Columbia University. He is the author of "The Psychology of Leadership," "Story Telling Lessons," "Dynamics of Teaching" and "Planning Church Buildings."

Dr. Tralle said that religious education consists in "discovering the real human being, reverence in the presence of his personality and work to develop him."

He paid a noble tribute to the professor of English in a little Western college and said: "He taught me that it was all right to bring a head with me when I came to church." Of his professor of science he said: "He was open-minded, honest and fearless in the search for truth, a great scientist and at the same time sanely and constructively Christian."

He took the position that geniuses "come from the crowd and not from the cloud;" given an average healthy person, "he can be trained to made a great contribution if somewhere around there is a person to discover his latent possibilities and work with God in his creation."

The real fight ahead he thinks is against materialism, the behavioristic psychology which saturates the daily press, modern novels, the magazines and moving pictures.

About all the religious education that has been done in many places he thinks has been done by the

public schools. Whatever work, study, teaching, experience, gives moral power is true religious education, he believes.

"How foolish it is," remarked a delegate after his address, "to classify men by the sects they happen to be in." "What a cheering thing it is that men like Dr. Tralle who share our highest ideals are laboring in such important fields."

Week Day Religious Education

Mrs. J. L. Phillips, director of Week Day Religious Education of Carthage, who is not a member of the Universalist church, closed her address with the words: "The teaching is in vain unless it has its issue in noble conduct."

Of the week day religious education in Carthage she said: "It is done in school hours. It is carried on four full years. There are four co-operating churches. It is governed by a council made up of representatives from each church. It is financed by apportionments, cost $7,500 last year, enrolled 340, and had attendance of 98 per cent."

The great advantage of this system she believed to be in the fact that it is on public school time, under public school authority, and therefore has better discipline.

A rather naive remark after the meeting by one of the delegates reveals a curious standpoint. It was to the effect that if the public schools are improving so fast in moral and religious instruction simply as a by-product of their regular work, the churches must insist on having a part of the school day for this work or they will be distanced.

The Awards

Two awards were made. Bristol won the $2.50 prize for largest attendance at the Convention. Cortland, Middleport, Canton, Syracuse and Rochester were tied in a contest for highest average work done during the year. Points were given for work in the Home Department, Cradle Roll, Use of Library, Temperance Instruction, Missionary Instruction, the four General Offerings, Attendance at some Sunday School Convention, Teacher Training, Social Service and Membership in an Organized Class. The five each stood 100 but the prize was given to Cortland because of eleven members in the Teacher Training Class.

The Women's Meeting

Mrs. Ethel M. Allen, National President, and Miss Agnes Hathaway attended the State Woman's Missionary Association and participated. Miss Hathaway, a New York State woman, recently back from Japan, received an unusually enthusiastic welcome and spoke briefly and effectively at practically all the Conventions.

Important Addresses at Convention Meetings

We give herewith important paragraphs from addresses to which we briefly referred last week.

Dr. Betts of Syracuse had the hard task of following Owen D. Young at the closing meeting and acquitted himself nobly. He said in part:

> "I despise the bigotry and narrowness of men who put the gospel behind their prejudices. My father was killed in an accident and my mother went blind with apoplexy and we had a hard time, and I was the only one who could pacify her. She was afraid she would never see her husband again. She went to her grave a pitiable wreck because she had been taught to believe in eternal damnation. It was then I consecrated my life to preaching against the doctrine of eternal damnation. I shall dare say to God that I spent my life preaching against a doctrine so offensive to Him. I have no worship of institutions that I know will pass, and I thank God there will be one Christian Church and we shall all belong to it. I am a Universalist because I am a democrat."

Dr. Harry Westbrook Reed, Watertown, tall, broad-shouldered, fine-looking, back from the gates of death and yet a picture of health and strength, delivered the occasional sermon, which was forceful and helpful. He took for his text the words in Hebrews: "By faith," and "Following in patience the race set before us, looking unto Jesus, the author and finisher."

> "These heroes that we are honoring at this one hundredth anniversary are those who belong to the spiritual hall of fame. If we have affection for our forefathers, for their noble lives and their courageous endurance, we will glorify their names, build monuments to their memory and sing their praises. But we will also follow in their footsteps, live over again their heroic faith, their consciousness of God, their sense of Divine approval.
>
> "Our fathers regarded themselves as ambassadors of God, and they were lifted by their divine commission. It gave them a vision of ultimate victory. They knew where they were going. They were dominated by their faith. They followed their visions of right and justice. They took chances on the ultimate success of what they believed. Life is a constant challenge to our faith, and we must have the courage to follow it. The Christian life is an act of faith, a great adventure. The world says, 'Get all you can and keep all you get.' And the church says: Give your means, your services and yourself. It is a great venture when we follow the call of the church."

Dr. Atwood at Eaton's Bush

Dr. John Murray Atwood, dean of Canton Theological School, delivered an inspiring address at Eaton's Bush on "Our Universalist Heritage," saying in part:

> "I have often thought of the great heritage bequeathed to us of this generation by the fathers who founded our Convention. It is simply marvelous. We are prone to look with condescension on the fathers of the past. We think that we are so far in advance of them, but that arrogance is not warranted.
>
> "A hundred years ago there were many papers. The fathers had something to teach us. We need to come back to a shrine like this to renew our faith. When we consider what the conditions of the roads and the means of travel were a century ago, we marvel how often these founders were found in different parts of the state.
>
> "They were abnormally fond of sermons, and had about five a day. They were fond of debating and showed great ability in defending their faith. They were great on quoting texts to answer their opponents. They were not controversialists, but knights; people traveled many miles to witness their tilts. One of their discussions lasted till 3.30 in the morning, and the people listened attentively up to that time.

"They had a tremendous aversion to religious cant. They deprecated prayer meetings and did not have them in their programs. Pitt in 1773 said: 'True divinity is in humanity.' That is modern. We stand on that platform to-day and deprecate the idea that the man who only conforms to religious ceremonies is religious. You can not get the young people on that basis. Froebel said "the meanest thing you can make of a child is a religious parrot.'

"Our fathers were apostles of religious liberty and freedom. They understood that progress is based on freedom to choose one's own religious life. We demand tolerance, but believe in absolute freedom of worship as one's dictates incline one. What these fathers demanded for themselves they also demanded for all others. We can never carry out our five year program on orders from higher authority. Our church is thoroughly democratic. We have no hierarchy, no ecclesiastical or episcopal government. Our people are loyal, not through fear, but because they want to do what the church wants them to do. They win your support, rather than demand it.

"The fathers in the faith stood for a God who is good. Not our conception of God, but the kind of God we love is what determines our life. Our fathers held up a God who was loving, merciful, with a spirit of good will to all. Universalists could not worship a God who was not loving and merciful. He must be one who is good in the sense we believe is good.

"The fathers stood for the principle that not one life is negligible. Each and every one belongs to the family. Our cause shuts out none from the benefits of heaven. The fathers believed that not even the least was to be excluded. And that faith is to-day our heritage. We are glad that our faith inspires us to protest against the claim that the good things of the Father's house are for any restricted class.

"The God we worship must be unqualifiedly good, as we understand goodness. Is there any church that has a more priceless heritage? We long for an undivided church, and yet what church has a better claim for support? What church has a better mission to take up this heritage of the fathers and carry it on—to declare good tidings to all the people?"

Mr. Petty of Binghamton presided at these outdoor exercises. The Rev. Clara Morgan of Hornell offered prayer and the General Superintendent, Dr. John S. Lowe, delivered an appropriate address.

Impromptu Contributions

Dr. Potterton of Brooklyn made a notable little extempore address upon being elected president of the State Convention. When he called Dr. G. Delbert Walker "one of the noblest men and greatest superintendents the church ever had" there were prolonged cheers.

The Rev. Dewitt Lamphear, the oldest minister in the service in New York State, when presented with a beautiful basket of roses to mark his retirement at this time, did the most effective thing possible in quietly walking forward and bowing his thanks.

The Rev. George J. Porter of Macedon, suddenly called forward by the Rev. Herbert Frank Moulton, chairman of the Committee on Necrology, gave as simple, as feeling, as truly eloquent a little address in memory of the Rev. Donald Frazer as I have ever heard.

Dr. Sykes moved the Convention profoundly when called unexpectedly to his feet.

New and Old Leaders

Dr. Potterton succeeds Mr. Zoller as president of the State Convention, the Rev. Seth R. Brooks of Little Falls succeeds Mr. Metz as president of the State Sunday School Convention.

In no state does the Universalist Church seem to be better organized or doing better work than in the great state of New York.

J. V. S.

Three Addresses at Syracuse

THE CURRICULUM IN RELIGIOUS EDUCATION

Laura B. Galer

The subject on the program, "The Church School Curriculum," is changed, because there is something in a name, a great deal in this case. What is your school called? Is it a Bible School? Then the curriculum is already fixed, and discussion must concern method only. There may be occasional lessons on special topics, as peace, temperance or missions, but the main text book will be the Bible. Or the name may be the "Church School." Then the choice of material is greatly enlarged, thrown wide open, if the name means only that the school meets in a church building. But there is generally an implication that subjects and methods will be chosen to build up denominational loyalty and church membership. "Sunday School" is a noncommittal title that pledges nothing, and too often fulfils that pledge.

The name "School of Religious Education" carries both a challenge and a promise, a promise of accomplishment and a challenge to define the purpose and select the materials with care. What is religious education? Upon that definition must wait the choice of curriculum.

Religious education is a leading into such a consciousness of God as shall result in a desire for Jesus' way of life. It is an experience of God in as many contacts as possible, freed from theological confusion, and deep enough to eventuate, as all real experience must, in conduct after some pattern. The pattern is the living of Jesus.

The Bible, especially the Gospels, becomes an important factor in such a scheme of education; but the ancient and oriental setting of the stories, the lack of reference to modern conditions and knowledge, make much other material necessary. How can Jesus' treatment of caste, both racial and religious, become a pattern for American youth? Not by stories from the Gospels; there are no Samaritans, publicans and Gentiles recognized on Main Street. But the principle that governed Jesus may be found both in the New Testament and in modern history and literature; the discovery of God's life in alien humanity to be common with our own must bring a feeling of kinship. The very material used in secular schools for teaching human history should be brought into the school of religious education for lessons in the spiritual basis of human relations.

The recent conflict at Dayton, Tenn., is the result of finding God revealed in the Bible only. The fields of science usually omitted from religious teaching must be touched upon at some point in the religious curriculum in order to show God as the Power of the material universe. The few incidents related of Jesus in connection with natural phenomena—storms, deserts and mountains, beauty of sky and flower—are understood only by those who have learned to see the Father in all creation, as Jesus knew Him.

Can personal morals be taught? The wonder and glory of

divine inheritance by right of birth, a sense of God within, may build up a self-respect that is the only real guard against impurity, greed and falsehood. Stories of great characters, modern as well as Biblical, fire ambition to test the hidden powers that the church declares to be in all men. This inner experience of God must be built, for upon it all understanding of God as revealed in natural phenomena and in human history depends. The Bible is here the best material, but only as selection is made expressly for the purpose of teaching worship, "the personal approach to God."

Selection—that is the key-word. Material is abundant, but it must be chosen to fit the purpose and the conditions. No publishing house can possibly print a series of lessons that will exactly fill the need of any school; there will always be a class that needs something different. The selection of the curriculum must be on broader lines than the denominational publications, it must be made freely from every source for each special class; hence it must be in the care of some local officer, a director of religious education or a committee on education. The value of a committee over a single director lies in the variety of opinion, but most schools will find difficulty in enlisting for this service more than one person who is fit for the task. Rarely should the pastor or superintendent undertake a work that requires so much time, and that can be so well done by those who often can not act as teachers or other school officers. Nevertheless the most interesting experiments in a new curriculum have been made by pastors who, realizing the gulf between life and so-called religion, have sought to create a genuine Christian experience by a new religious teaching for the new generation. The Rev. A. W. Gottschall of the Christian Church is thus building up a new course of study based on public school activities, by which, as he says, he will "take these all absorbing interests of children and shoot them full of religious meaning." Probably the ideal system is a director of education who will consult freely with pastor, superintendent and each division of the teaching staff.

As an illustration of the way such a plan might work let us take a school large enough to have the proper grading and separation in departments. The director of education in studying the junior department finds a class of boys, aged ten to twelve, who are unruly and irregular in attendance; a class of girls who are clannish and resentful of new members outside the clique; a mixed group just promoted from the primary who are frankly tired of Bible stories and crayon work and who are without much respect for the service of worship. Any one series of lessons now published will fail with some of these groups if adopted for the whole department. The director finds a man who is a lover of the outdoors and a friend of youth, but who laughs at the idea of teaching religion; it is not in his line. He can be interested in a text book that gives simple lessons in science studies on Saturday hikes and talked over on Sunday with reference to God, the creative power. The restless boys will find in such a class a new revelation of life, and their teacher will receive a new definition of religion. The girls need a study of civics, the problem of living together. There are two Junior text books that may help the teacher, one for the class and one for reference, from different publishing houses. The first-year group may need to be separated and treated differently, one being taught worship and the other learning brotherly love through a project in social service. There is material for both studies, not perfect but far better than the old "Uniform Lessons."

Here one cries, "What becomes of uniformity, of regular instruction in Bible and doctrine, if classes skip about in this way?" There is no uniformity, no one subject for the whole school or department, no distribution of information over a course that all cover alike. The aim of religious education is not acquisition of facts as a memory store, but living experience of God from week to week. The old uniform lessons have failed miserably in producing Christian living; at least we may try a new plan, with souls rather than books as the center of interest. L. P. Jacks in "The Living Universe" quotes from an English schoolmaster:

"Not long ago I met one of our great schoolmasters—a veteran in that high service. 'Where in your time-table do you teach religion?' I asked him. 'We teach it all day long,' he answered. 'We teach it in arithmetic, by accuracy. We teach it in language, by learning to say what we mean—"yea, yea and nay, nay." We teach it in history, by humanity. We teach it in geography, by breadth of mind. We teach it in handicraft, by thoroughness. We teach it in astronomy, by reverence. We teach it in the playground, by fair play. We teach it by kindness to animals, by courtesy to servants, by good manners to one another, and by truthfulness in all things. We treat the children, not as members of this church or that, but as members of the school, and we show them that, as members of the school, in work and in play, they are members of one another. We teach them to build the Church of Christ out of the actual relations in which they stand to their teachers and their schoolfellows, because we believe that unless they learn to build it where they are they will not learn to build it afterwards anywhere else.' 'Do you talk much to them about religion?' I then asked. 'Not much,' he said, 'just enough to bring the whole thing to a point now and then.' Finally he added a remark that struck me—'I do not want religion,' he said, 'brought into this school from outside. *What we have of it we grow ourselves.*' "

It is a new curriculum, so new that texts are few and poor. We must help to make them, and the church most free in theology and government has the best chance to begin. No school is too small to undertake the reshaping of the curriculum, no school is too large, if it will begin by departments with a director in charge. The need is so great that each religious school attempting a new path is contributing to the cause of all religious education.

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THE TIME ELEMENT IN THE CHURCH SCHOOL

Bruce W. Brotherston

The time any man will give to a project of any kind depends directly upon the relative value he places upon that project. People have always plenty of time for purposes they esteem at the highest values, and for such purposes they use the time allotted to the best advantage. The problem which the time-situation presents in any school depends directly upon the respect which religious education has gained in that church constituency. Wherever this profound modern movement has entered deeply into the life of any church, the problem takes on a new form. Where this movement has taken the minister fully into its spirit, and where the church officers have some knowledge of its powerful literature, where a growing, inspired teaching force is being developed, where a knowledge of the best graded curricula is being gained, and a growing respect for the achievements of religious education is permeating the whole membership, there the time problem will present itself, and ought to present itself in this form: How can we get more time? The question presupposes that the time now used is being well used.

Where this is not the case, the question of more time is most certainly out of place. And I shall not likely be found in error when I affirm that the time now available for religious education is not being well used in the majority of church schools to-day. The question, "What can be done anyway in a mere half-hour a week?" is usually a defense against the consciousness that this condition prevails. And I do not forget the heroism of a small nucleus of Sunday school workers in almost every field who have held on against all discouragements and have made the present gains in religious education possible. Yet the condition which calls first for remedy, underlying the time problem and almost every other problem which confronts the local church school, is that it has such slight prestige even with those families which are directly connected with it, and often, indeed, even with its own officers and teachers. Its work and interests are shuffled into a corner of their time.

Then there often begins a process of making concessions to this spirit. The school time is shortened to meet the requirements of Sunday dinner. The school is moved bodily to an early morning hour, to see if that hour will suit the convenience

of more people. Because many come late at the nine o'clock hour, it is changed to 9.30; and the superintendent of a large school told me this summer that he intends to hold the opening exercises at the close of the school and for a while to throw upon the teachers the burden of overcoming their own and their scholars' tardiness.

The incomplete regard which even superintendents and officers sometimes have for religious education is seen in the frequent waste of much of the precious "half-hour a week." Almost any one who may happen along, to whom respect seems to be due, is invited to speak and permitted to encroach widely on the lesson period. The superintendent himself talks too long, and with too little preparation. "Special occasions," educationally insignificant, are allowed to exclude the class period. Finally, unprepared teaching wastes this precious time. Teachers are absent without notifying substitutes, so that extemporaneous teaching is unavoidable. Some one consents to remain with a class of boys and accomplishes little more than to be witness of a half-hour's tomfoolery.

Certain things may be said with confidence about the time-problem of the church school. Nothing will be gained by changing time-periods in concession to a community's disregard for the whole project. That disregard must be transformed into a profound respect. If you, yourself, are inclined to be astonished at the high value certain enthusiasts place upon religious education, read its most recent literature and become also an enthusiast. Command the respect of the church community for religious education by making known its theory and its new, more scientific practise. When that is done, your church will first of all make full use of the time already available, by avoiding all waste of time, by excluding all that does not efficiently serve this purpose, by inspiring and training an adequate teaching staff. Even with an hour session, a longer class-period can be gained in most schools by adding to it the time now wasted or ill used. Begin on time. Limit announcements to the smallest space. Prepare your worship topic in brief and effective words. Organize the transition to classes.

The whole period should be made educationally effective. The "opening exercises" should be opening worship, training the child in reverence and making it love the quiet time of realization of things noble and good, in powerful and simple words, in prayer and in song.

When the church is so far awakened to the high value of religious education that it utilizes all the time available in the present conduct of the Sunday life of its membership, then the time problem takes on a new form: How to get and how best to use more time? When the powerful conception of religious education which inspires the writings of its wisest protagonists of to-day inspires also the churches they seek to reach, an hour and a half of Sunday time, or even two hours, will be available; and with this, under unified control, and with fully co-ordinated teaching, week-day periods of instruction will also be effectively used toward the larger religion and fuller brotherhood of the future.

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THE DRAMA IN RELIGIOUS EDUCATION

Mary Slaughter

Religious drama has been rediscovered. Its possibilities and potent influence are being recognized by the modern church. Long buried under the ban of Puritan disapproval, frowned upon because of the influence of the secular theater, the religious drama is once more coming into its own. During the past decade there has been a marked increase of interest in religious education. Along with this, and a part of it, is the movement for the revival of religious drama.

Many people have accepted the renewed interest in religious drama as a new discovery—an achievement of the twentieth century. This is not true. To trace its beginning we must go back into the dim days of forgotten ages before the dawn of known history.

To understand the modern movement it is necessary to turn our faces to this past, to know its experiences and to grasp its vital traditions. Only by so doing can we preserve the best of what has been given to us; upon such a foundation may we hope to build a religious drama movement of lasting worth.

We have been told that "man is incurably religious." To this we may add that religion, from its beginning, has been instinctively and inevitably dramatic. Religion which loses its dramatic qualities, its appeal to the heart and to the emotions, and becomes purely intellectual, loses its dynamic power, ceases to pulsate with life-giving energy.

Primitive people in the simplicity of animistic beliefs, developed religious ceremonies to the spirit of the universe. Thus the first religious dramas originated. Crude prayer-sacrifices they were, yet they possessed the dramatic elements necessary for a child-like race.

It would be an interesting study, had we the time to trace in detail the growth and development of religious dramatic forms. When Greek tragedy was at the height of its influence, tragedy based on religious motives, then the entire nation felt its influence. Among the Hebrews we find dramatic ceremonies a part of their religious rites, such as the Feast of the Passover, the symbolic Scapegoat ceremony, and the Feast of Tabernacles. In the New Testament the parables of Jesus were dramatic in form and content. What is more beautiful in its symbolism than the dramatic sacrament of the Last Supper, as instituted by him?

Let us look briefly at the early church ceremonies, for here we find the development and growth of the Christian dramatic liturgy. During the first centuries of the Christian Church many people became converts, many of alien races and tongues. The services of the church were in Latin. What more natural than the growth of symbolic representation of certain of the teachings of the church in order that the common people might see and understand?

From the mystical liturgy of the mass came the early drama. Here was the actual reproduction of the words and actions of the Last Supper and the symbolic representation of the atoning sacrifice.

The actual germ of liturgical drama is to be found in antiphonal singing, growing out of the observance of Easter Sunday. In the primitive passion drama there was the solemn lowering of the crucifix on Good Friday, laying it away beneath the altar and raising it again with rejoicing on the resurrection morning.

What wonder then, that primitive people, responsive to the choir boy angels' chant of "Christ is risen," went from the church crying to one another in tones of rejoicing: "Christ is risen, neighbor; He is risen indeed!" To them it was truth itself—the truth by which they lived.

Around the great mysteries of the Christian faith the Christmas and Easter cycles of plays were woven. Living tableaux were added to the singing, dramatic action of spoken lines followed, the mystery play was a reality.

The association of the prophets with the Christmas prophecies gradually carried the action back to the creation. The saints plays brought out the history of the church after Pentecost, and the Advent plays carried it forward to the end of the world because of the association of the second coming of Christ with the first. Thus the miracle plays, portraying minor events in the life of Christ or other Biblical characters, developed. Later it was an easy step to the growth of morality plays, depicting vices and virtues.

As the dramatic cycles grew, popular interest increased. Plays which were produced in the church were transferred to the platform before the church that the populace might see. During the thirteenth century magnificent church parades came to be associated with the summer festival of Corpus Christi, and instead of a play produced in the church or on a platform before the church, we find the production staged on the movable "pageant" platforms, moving from one "station" in the town to another. By the last of the century the trading guilds had taken over the task of the play productions, the language had

become the vernacular, and the bishops began to look with disfavor upon clergy participation.

In the centuries that followed when guild production was at its height there came another movement as a counter influence to religious drama. The rise of Puritanism brought the miracle and mystery plays into rigid disfavor. English religious drama was buried under the ban of Puritanism. The secular drama held undisputed sway.

We may see in the English miracle plays of the Middle Ages the fundamental Christian faith, crudely comprehended. One critic asserts that the mysteries in the main were faithful to the watchword, "God is Love." However crude the text, the religious faith and feeling of the audience filled in the lines.

Under the disapproval of the Protestant Church religious drama lay buried. Came the twentieth century and the Renaissance. In its resurrection new purpose, new vitality, has been given to it. As the earlier church drama developed as an integral part of the service of the church for the instruction of the converts, modern religious drama is linked definitely with the cause of religious education.

While the dramatic method may be used to good effect in the work of the lower divisions of the church school, it is from the young people's group that we may expect more satisfactory results. Religious educators are beginning to realize that certain definite values are linked with the religious dramatic productions.

Through the medium of the acted drama world problems are brought within the range of young life interests; imagination is quickened and the sympathies are broadened. Through such plays and pageants latent powers and dormant capacities begin to function. When a great character is studied his life becomes reflected in the lives of the participants. More than one young Universalist boy has come into the ministry through taking the part of John Murray in "The Prophet of Good Luck." We can not measure the influence that comes into the lives of young people through such contact with heroic characters of the past.

In a pageant where the scenes are more loosely connected than in a regular drama the greatest value lies in the development of the ideal of community and church service, of mutual co-operation and appreciation. Experiences of the race are relived in pageantry.

Assuredly the main objective of religious drama is not to stimulate the intellect, but to create a genuine emotional response. Rev. Philip Osgood defines religious drama as "prayer, praise and teaching, by means of beauty and symbolism and poetry and lived truth."

Thus the true religious drama has at its heart the spirit of worship. It has a vital share in the work of religious education. In the great scheme of Christian character building instruction ranks high, service is vital for expression, but both must be generated from the divine fire which ever seeks renewal through worship.

Religious drama at its best is prayer, praise and teaching. Shall we not use it to enkindle in the minds and hearts of youth the fire which must brightly burn that the light of the world may be revealed?

Reactions of Our Readers

WHAT IS DISLOYALTY?

To the Editor of the Universalist Leader:

What is disloyalty? Since we are seekers after truth, let us get into the light pure and holy without a shadow of darkness of prejudiced opinion. Mr. Norman D. Fletcher, whom you questioned upon his article of the tenth of October, "Two Kinds of Strategy for Liberals," gave us considerable food for thought. Your questions to him also will be a great study and will undoubtedly have for us quite an illuminating result. A case in point relative to "Two Kinds of Strategy for Liberals" is brought to mind. A few years ago Dr. Ernest Hopkins, president of Dartmouth College, refused to accede to a suggestion of running the college curriculum on a denominational basis. Dr. Hopkins was a loyal Baptist, and many of the older men of the faculty, who were also Baptists, desired to make Dartmouth a Baptist college. President Hopkins aroused much criticism and censure by the stand which he took in that he believed that youth must unfold its portals to the truth which makes man free, for he knew that youth becomes restive when militant power forces. Now the question becomes clear. Naturally censured by the older men of the church for his liberal theology, if it is a question of strategy (which of course it should not be), what would be the loyal course to pursue? Should he get out from under this apparent dominance, or should he remain with the hope of raising thought to a higher level? Which would be the course of a true Christian? If he should remain he would undoubtedly be hindered in his own growth, for it is difficult for ideas to attain the highest altitude when in an atmosphere of inharmony. It is most unlikely that the ideas of an older generation will yield to the thought of an age far in advance of its own, even though it can see the wisdom of it. In Jesus' own life he said, "A prophet is not without honor, but in his own country, and among his own kin, and in his own house," and he could do no mighty work there because of their unbelief. "And he went round about the villages teaching." It is a "fair assumption" that ideas do change with the years. A few years ago I would have said that Dr. Hopkins should remain in the Baptist Church, for to me leadership was of such vital importance that under Divine guidance a variety of opinions would inevitably merge into the one great reality of living truth. I believe that is true now, but human leadership is imperfect, and only as we can understand the Divine leadership of Jesus, and use it, can this be accomplished. Jesus said, "Cast not that which is holy to the dogs." Only in the proportion that we understand the principles of Jesus and apply them, can we lead. We err, of course, when we condemn, criticise and censure. Therein is imperfect leadership. When we are constantly surrounded by these elements, and we are doing no mighty works, is it disloyal to go along the line of least resistance until we can stand anywhere, having attained that height of perfection against which even the gates of hell can not prevail?

It is splendid that it is the privilege of *Leader* readers to send in their contributions. Whether published or not, we know that we shall receive an answer from our editor. We are grateful. I think I am not alone in enjoying that page "Reactions of Our Readers."

Georgetta Perkins.

Needham Heights, Mass.

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DR. ROBLIN CITES OUR OWN HISTORY

To the Editor of the Universalist Leader:

I have been deeply interested in reading the pros and cons on the matter of denominational loyalty as affected by adherence to creedal statements or disregard for them.

To one familiar with our own not too remote history it is easy to remember when we had men boring from within our household of faith. There was a time when men like Drs. Sweetser, Capen, Crowe, Rexford and many others were protesting against certain teachings in our beautiful and beloved Winchester Profession of Faith, emphasizing their protest especially against the word restore.

After some twenty years of heated controversy the borers succeeded in putting before the world a more modern statement of belief and one more truly illustrative of present-day Universalism. These men were invited to get out and find a place where they could honestly preach their beliefs. This invitation was extended by those who held fast to the letter of the Winchester Profession.

In view of this bit of our own history what can we say of those who are boring within in other denominations? Is it not increasingly true that "time makes ancient good uncouth?" Another consideration which has weight is this: A denomination is made up of people who are as responsible to proclaim the truth as it is revealed in 1925 as were those who proclaimed their faith in 1825.

At the Chicago Convention when the old Profession was superseded a most wise provision was made by our people in refusing to encumber the future with any precise form of creedal statement.

S. H. Roblin.

Brookline, Mass.

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ARE THE CREEDS IN FACT CENTRAL?

To the Editor of the Universalist Leader:

The questions you ask me in your comment on my letter to the *Leader* I am quite unable to answer with any degree of adequacy. You will bear in mind that in my letter I appeared in the role of one who asks for information, not one who seeks to impart it. My comment was that I did not think the problem of honesty under the creeds as suggested by Dr. Adams' article was easy of solution. I did not intend to indicate a solution explicitly or implicitly.

My whole difficulty in attempting to get at a solution of the problem of honesty under the creeds is found in the fact that *it is not my problem.* It is exceedingly difficult if not impossible for me to appreciate the aims, motives, and attitudes either of the church which has a creed or the minister who wants to broaden that creed. So far as I am concerned creeds have nothing to do with religion. I may have my personal creed. The layman in my congregation may have his creed. In reality the man who sits in pew number 20 has one idea of God, the Bible, Jesus, etc., and the man who sits in pew number 22 has another idea, and the man in pew number 24 another idea, and so on throughout the whole church. What difference does that make to me or them? We have not joined ourselves together upon the basis of theology but upon the basis of aspiration, not upon speculation but upon common love and brotherhood. Can you not see, then, that it is practically impossible to put myself in the boots of any minister who finds himself among bishops and creeds, and entangled with ecclesiastical and theological paraphernalia?

But admitting my inability to get on the inside of this situation of the more orthodox churches, nevertheless, viewing the whole affair from the outside, I can not see why the creeds in these churches are not central. They ought not to be, perhaps, but they are. The applicant is made to accept it before he becomes a member, the candidate before he is ordained. The member of an Episcopal church, for example, is such because he professes its creed. The minister of that church is such because he professes its creed. That church in short is based upon a creed interpreted in the past in literal fashion and so interpreted to this hour by practically all of its churchmen. If, then, some one like Bishop Brown wants to interpret the creed symbolically is he not, to put it in your words, "out of harmony with (the) organization" to such an extent that he ought to get out from under it? Well, there's the question again! I can't answer it for some one else.

Norman D. Fletcher.

Haverhill, Mass.

New York State Convention

G. Delbert Walker

"It was the most impressive Convention that I have ever attended." The foregoing statement by Dr. Sykes was echoed by many ministers and delegates who attended this great 100th session of our Convention in Little Falls on Oct. 5, 6, 7 and 8. The Convention was large in numbers, fine in spirit, brilliant with exceptional addresses, earnest and forward looking in attitude.

The sessions of the State Sunday School Association, the State Ladies' Aid, and the Women's Missionary Society will be reported by others. We can not pass them by, however, without stating that their sessions measured up to the high plane of all the sessions of the Convention proper. The opening banquet of the Sunday School Association on Tuesday evening was attended by something like 125 delegates and friends. This Tuesday evening banquet was an innovation this year and there was some misgiving as to whether enough interested ones would come a day ahead to make it a success. It was a great success, and a fitting beginning for a great Convention.

The 100th annual session officially convened on Wednesday evening, Oct. 7. At that time the president of the Convention, Hon. Abram Zoller, appointed the sessional committees as follows: On Official Reports, Rev. H. P. Morrell, Mrs. Cora E. Pingrey, Hon. Charles Bell, Rev. T. H. Saunders, H. P. Montague; on Resolutions, Rev. William W. Rose, Mrs. Douglas Ayers, Mr. Harry Smith, Rev. Harry A. Hersey, Mrs. Virginia Lockner; on Necrology, Rev. H. F. Moulton; on Credentials, Rev. Claire Blauvelt, Rev. George C. Boorn; on Nominations, Rev. Emerson Lalone, Fay C. Parsons, Rev. C. A. Moulton, Mrs. Alice Walker, Judge B. A. Field; assistant secretary, Rev. W. J. Metz.

The Rev. Harry Westbrook Reed, D. D., of Watertown, then preached the occasional sermon, basing his remarks upon passages taken from the 2d and 12th chapters of Hebrews. Dr. Reed pointed out that the words "by faith" are used eighteen times in this latter chapter. His sermon topic was "Faith of Our Fathers." Dr. Reed is a great preacher, and under the influence of this occasion delivered one of his greatest sermons.

The Convention communion service followed, conducted by the Rev. Seth Brooks, pastor of the Little Falls church.

The official business session of the Convention opened at 8.45 on Thursday morning. There was a devotional service conducted by the Rev. William J. Metz of Perry, a scripture selection by the Rev. Julia Tobey of Central Square and Cicero, and a prayer by the Rev. E. C. Downey of Buffalo. The Rev. Herbert Philbrook Morrell of Canton Theological School delivered an inspiring address. He crowded into a ten-minute talk more wisdom concerning religious history and opportunity past and present than is usually to be had in speeches of an hour.

The report of the Executive Board told of the financial assistance rendered to various churches and mission points in the state, of gifts of money to the work in Japan, and especially made reference to the proposed campaign for $100,000 additional endowment which Canton Theological School is about to inaugurate. The section in this report having to do with "The State of the Church" elicited much interesting comment. The first paragraph we quote:

> The history of human institutions is one chapter in the Book of Life. The history of churches is inseparable from the history of civilization. The great changes in human society involve the most radical changes in the organic policy of every human interest. Religion is not exempt. Churches are subject to mutations of opinion. There are tides of history which sweep around the world and carry all our golden argosies of dreams with them. Such cosmic processes go on forever.

The treasurer's report, read by Mr. Lynn S. Randall of Syracuse, showed a total of $306,604.78 in the permanent fund and $102,439.64 in the mission fund.

The Fellowship Committee reported it had granted seven licenses to preach during the year and had transferred six preachers to other Conventions. There are at the present time sixty ministers in full fellowship in New York State.

The Superintendent's report dealt not so much with statistics as with an outline of the work of our church in New York State during the past 100 years. He pointed to the fact that at the present time the Universalist Church in New York State is more efficiently equipped than it has ever been to do a successful work. He said: "To disband this church or to merge it, to obliterate it in any way, from a business man's standpoint would be silly, from a sentimental standpoint sacrilegious."

The Rev. Charles H. Pennoyer was called to the platform by the president and asked to explain the work in which he is now engaged under the direction of the General Convention. Mr. Pennoyer in a most impressive manner outlined the course which he is pursuing and offered his services to any churches desiring his assistance.

The Convention, through a fitting service, dedicated its pension fund. This was one of the main objectives of this 100th Convention. Pensions for ministers will begin in New York State on Jan. 1, 1926. The service was in charge of the State Superintendent. The Rev. Thomas Edward Potterton, D. D., of Brooklyn, chairman of the committee which formulated the present pension plan, was the chief speaker. He spoke of the early founders of our pension fund and outlined the history of the fund from the date of its beginning to the present time. After Dr. Potterton left the platform there appeared from a door at the rear of the organ console a man who in dress and demeanor came from the days of long ago. He revealed that he was the Rev. Stephen R. Smith, who was chairman of the committee which drew up the first constitution of our Convention at its first session in 1825. He told the people that he had come to this Convention of 1850 to introduce to the Convention the Rev. Nathaniel Stacy, at this time (1850) nearing the end of his ministerial labors. His introduction of Father Stacy was dramatic indeed. Father Stacy sauntered down the aisle toward the front of the church and in a ten-minute talk gave a picture of what it had meant in the pioneer days to be a preacher of the gospel of "Eternal Grace." Prof. Edson R. Miles had written the lines and supervised the instruction of these two characters. It was possibly the most artistic piece of work that has ever been on the program of any Universalist Convention. The characters of Stephen R. Smith and Nathaniel Stacy were portrayed by two students from Canton Theological School, Mr. George Magraw and Donald Evans.

A very beautiful and touching part of this service was the presentation of a basket of flowers to the Rev. Dewitt Lamphear. These were given by his children. Mr. Lamphear is retiring from the active ministry and it was to commemorate this event that his sons and daughters remembered him in this manner.

The offering for the pension fund was received and the total in cash amounted to $2,398.18. The day following the Convention nearly $400 additional was forwarded the secretary with pledges of still other gifts to come.

The business session of the afternoon was brief. It opened following a devotional service, conducted by the Rev. Harry A. Hersey of Canton, with a scripture reading by the Rev. Gustav Ulrich of Henderson, and a prayer by the Rev. George H. Welch of Middletown.

The Committee on Resolutions reported nothing other than resolutions of thanks to the local church for its hospitality, to the *Utica Press* and the *Little Falls Daily Times* for their very complete reports of the Convention, to Dr. Reed for the occasional sermon and to Prof. Edson Miles for his masterful work in presenting the historical personages.

The Necrology Committee stated that one minister from our fellowship had been called to the higher life during the year past—the Rev. Donald Fraser. The Convention stood while the Rev. George J. Porter of Macedon gave a fitting eulogy.

The official business of the Convention as presented by the Committee on Official Reports consisted of but three items.

After expressing unqualified appreciation to all officers of the Convention for their efficient and faithful administration of the affairs of the Convention, the report continued:

"We are anxiously interested in the plans for church extension; of adequate money compensation for salaries of our officials; in the administration of the Pension Fund; in the sincere efforts for the furtherance of the cause of Universalism in this state.

"We commend these matters to the wisdom and further management of the Board of Trustees. We congratulate the Convention upon the inauguration of the pension system.

"The Canton Theological School, which was chartered in 1856, is a child of the New York State Convention of Universalists. It has educated a large proportion of the ministers now in the Universalist Church. The school is now in a most flourishing condition. It has an able faculty, a thoroughly progressive curriculum, and a body of most promising students now in the school, studying for the Universalist ministry.

"It is imperatively demanded that at least $100,000 be added to its present endowment. There has been no canvass of any kind for funds for the Theological School for more than forty years—not any since 1879-80, when some $150,000 was raised for Fisher Hall. The work and usefulness of the Canton Theological School is of vital significance to the work of this Convention and of the Universalist Church.

"We therefore recommend that this Convention endorse most heartily the program of the Board of Trustees of the Theological School of St. Lawrence University to institute a movement to raise this needed endowment, and pledge the sincere support of the ministers and parishes of this Convention."

Dr. Richard Eddy Sykes, president of St. Lawrence University, was called to the platform and in a short speech expressed his opinion of this session of the Convention and outlined the work in which he is engaged He is a New York State man by birth and the Convention expressed its pride in his success by prolonged applause.

The election of officers which had been made a special order of business for 3 p. m. resulted as follows:

President, Rev. Thomas E. Potterton, D. D., Brooklyn; vice-president, Rev. John Murray Atwood, D. D., Canton; secretary, Rev. G. Delbert Walker, D. D., Carthage; treasurer, Mr. Lynn S. Randall, Syracuse; trustees, Rev. Clara Morgan, Hornell, Mr. Heman W. Morris, Rochester, Mr. Louis Annin Ames, New York City; Fellowship Committee, Rev. Harry Westbrook Reed, D. D., Watertown, Rev. Thomas Saunders, Utica, Mr. George Bowers, Canton, Mr. Fred Chapin, Dolgeville, Rev. DeWitt C. Reilly, Herkimer; trustees Clinton Liberal Institute, Mr. John I. Zoller, Little Falls, Mr. Alexander Martin, Lima, Rev. Edson R. Miles, Canton, Mr. S. Edgar George, Auburn; preacher of the Occasional Sermon, Rev. Richard Eddy Sykes, D. D., Canton; place of Convention for 1926, Auburn.

The delegates and friends were taken in automobiles at four o'clock to the spot where the old church stood in 1825, where the Convention was first organized. This is about three miles from Little Falls and the hamlet was formerly known as Eaton's Bush. At a service here addresses were made by Dr. J. M. Atwood, Dean of Canton Theological School, and Dr. John Smith Lowe, General Superintendent.

The last session of the Convention was the never-to-be-forgotten mass meeting held in the Rialto Theater. The presiding officer was the retiring president, Hon. Abram Zoller, the speakers were Mr. Owen D. Young and the Rev. F. W. Betts, D. D. Over 1,300 people crowded into the theater. There was a full orchestra, a song leader, and a fine religious spirit, even though the meeting was in a theater. Owen Young, whose boyhood home is but a few miles from Little Falls, in his opening remarks testified to the debt he owes the Universalist Church. He mentioned with deep feeling the names of those who in his boyhood influenced him, first in the Universalist church and

Sunday school, then at St. Lawrence University, and later in his law school work and early practise in Boston. It was a profound moment when this man of international fame paid this tribute to his church before this great throng of people. Mr. Young's mother was in the audience and shared the applause with her distinguished son.

The closing address by Dr. Petts was in thought and fiery eloquence as finely cut and forcefully presented as has ever come from this magnetic preacher.

Thus ended the 100th annual session of our Convention. It will not soon be forgotten by those who were privileged to attend it.

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DEATH OF THE REV. JASPER LEROY EVERTON

Lewis B. Fisher

The Rev. Jasper Leroy Everton died in Stockton, Ill., Oct. 8, 1925. The funeral service was on Saturday following, conducted by Dr. Fisher of Chicago. The burial was at Stockton, conducted by the Masons.

Mr. Everton was a son of Massachusetts parents, who moved to Plainfield, Ill., where he was born in 1866. He was a student at Lombard College and Ryder Divinity School, where he graduated in 1894. He was ordained in 1894, and so has given thirty-one years of faithful service to our church.

He married Mrs. Eliza Curtis in 1896, and their life together has been lovely and beautiful. No children were born to them, but while in Hoopeston they adopted a daughter who has been a comfort and joy to them always.

Mr. and Mrs. Everton had pastorates at Belmond, Ia., Osage, Ia., Hoopeston, Ill., Decatur, Ill., Leroy, Ill., Macomb, Ill., in North Carolina, Victor, N. Y., and finally at Stockton. Wherever they have lived and worked they have made many loyal friends, and in no place have they been more useful and more loved than in Stockton.

Mr. Everton was overcome by the heat at an out-door service where he was speaking, in the early summer. From this he never recovered, and, with much suffering, bravely wrestled with sickness until the end came at last. He leaves the wife and daughter and many friends to mourn their loss.

Mrs. Everton will make her home in Stockton. Our whole church will honor the memory of her husband, and extend love and sympathy to her.

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A TRIBUTE TO CATHERINE M. OSBORN

M. Agnes Hathaway

After a brief illness of one week, Miss Osborn, our beloved former missionary to Japan, passed away at the home of her brother, R. S. Osborn, in Gooding, Idaho, Sunday evening, Sept. 20. Her death was due to heart trouble.

Catherine M. Osborn was born in Warren County, Illinois, April 15, 1859. She attended the public schools, Ames Agricultural College, and the University of Chicago, and became a teacher. When our first woman missionary to Japan, Miss Margaret Schouler, after three years of service, returned to the United States, broken in health, the General Convention Board at once sent out a call for a woman to take Miss Schouler's place. At that time Miss Osborn was teaching in Avon, Illinois. The Universalist minister of that town, recognizing her ability and consecration, suggested to her that she answer the call, and finding her willing to undertake the great work, recommended her to Dr. Demarest, then chairman of the committee. He went to Avon and plans were soon arranged for her to go to Japan. She left her home December 26, 1894, and for over twenty-seven years was connected with the work.

Rarely if ever do we find so many qualities essential for successful missionary work as Miss Osborn possessed combined in one person: so sweet and gentle in nature, so quick to see the best way, so interested in everything about her, generous to a fault, and always deeply spiritual! With an indomitable will she worked often amid discouragement from many sources that would have caused most men even to give up. Her faith in that Love which will surely conquer sustained her through every trial. She was loved by the Japanese of all classes, and the missionaries not only loved her but depended upon her leadership.

The Universalist Church and especially the women's work owe Miss Osborn an everlasting debt of gratitude. As many men have said, "All that I am and hope to be I owe largely to my mother," so we can say that all we are and hope to be in Japan we owe in great measure to Miss Osborn. It was she who originated and built the Blackmer Home, To this work for years she devoted her time, her talents and her means. Even after her return to this country her interest in this Home never abated. Her last letter to me, dated August 31, expesses deep gratitude that Mrs. Rowe through her letters to the "Bulletin" and personal letters to her made it possible for her to keep in close touch with the Home, her child, as she often called it. Recently she devoted much of her time to the Japanese families in her home town of Gooding. Her knowledge of the language, her love for them, made it possible for her to help them more than any one else near by.

Nieces and nephews whom she has lovingly assisted, her co-workers in the Mission, a large group of Japanese and other friends who knew and loved her, mourn her going. Very deeply does their loss come to me. For twenty-five years there existed between us a close friendship. Many years we worked together and much of the time under the same roof. Upon her I leaned for guidance and counsel, and when she was away it was my earnest desire to do as nearly as I could as she had done. Her letters to the last were signed, "from your partner."

In her last letter to a beloved niece she wrote, "The best way is always provided." With this same faith we must bow our heads in our loneliness and say, "Her going Home now must be the best way."

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THE PROHIBITION QUESTION

The following statement was issued by vote of the Executive Committee of the Massachusetts Federation of Churches at a meeting held Wednesday, Oct. 7:

"In view of the Survey of the Prohibition Situation made by the Research Department of the Federal Council of the Churches of Christ in America, the Massachusetts Federation urges:

"1. That the churches rouse themselves to a vivid educational campaign as to the evil of alcohol and the necessity of social control. History shows that the enforcement of a new law always requires a generation or more of continuous education, while the new idea is slowly aging into custom.

"2. That the 500,000 members of our churches in Massachusetts take an outspoken and united stand to hold the Administration to a strict enforcement of the law. We have a right to demand, and can be satisfied with nothing less than, rigid persistence in this policy.

"3. That there should be no compromise or modification in the definition of intoxicating liquors."

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THE UNIVERSALIST GENERAL CONVENTION

(*Continued from page* 7)

time to religious education. Magazines of the highest standing and daily papers devote space to it.

The report states that nine Sunday schools have been started in the past two years and 135 in the past twelve years. Some of these have been closed, but there has been a net gain.

The *Sunday School Helper* has forged to the front the past year under the new editors, the Rev. Laura Bowman Galer and Judge Roger S. Galer.

The Institutes, which have been unusually successful, were held at Camp Hill, Ala., Barre, Vt., Galesburg, Ill., Ferry Beach, Me., and Murray Grove, N. J.

Book Reviews

Conducted by Granville Hicks

Any book reviewed in the *Leader* may be obtained by ordering from the Universalist Publishing House.

Economic Laws and Laws Man-Made

The Present Economic Revolution in the United States. By Thomas Nixon Carver. Little, Brown and Company. $2.50.

Economic Liberalism. By Jacob H. Hollander. The Abingdon Press. $1.50.

Carver is not a hard-boiled conservative, a purblind defender of the *status quo;* he is a hard-boiled economist, willing to follow his economics though revolution be the result. He can not be classified. He is disliked by most liberal sociologists and feared by most conservative economists. In temperament he is akin to the fighting prophets, and he would go to the stake for his beliefs. Hollander is not one of the loose-thinking liberals. He too is an economist, and an able one. Moreover, he is a man of practical affairs, having served on commissions under Presidents McKinley and Roosevelt, and since 1908 having been financial adviser of the Dominican Republic. Both men deserve a respectful hearing.

The philosophy of T. N. Carver is fairly simple. It will be found expressed at length in his "Essays in Social Justice." His primary article of faith is implicit in economic law. He argues that our industrial civilization requires capital, management, and labor in due proportion. If there is a shortage of one of these qualities, then the people who can contribute it will have to be paid more for it. If, as is more or less true at the present time, there is an excess of labor, something of a shortage of capital, and a distinct shortage of managing ability, laborers will be paid comparatively little, capitalists will be paid more, and managers will receive most of all. What is necessary is to increase the supply of capital and of managerial ability and to decrease the amount of labor. Already, says Professor Carver, we witness the beginnings of that adjustment. The laboring people are tending to invest their savings more, through savings banks, insurance policies, and particularly through labor banks, which win the confidence of laboring people. This step will not only increase the amount of capital but will also distribute more widely the returns on capital. In the second place, graduate schools of business administration are training men for management. This means both more managers and better managers, and the better the managers are the more advantageously they will employ capital and labor. Finally, restricted immigration is lessening the supply of unskilled labor, advertising is raising the standard of comfort among laborers, who are therefore having fewer children, and universal education is fitting the children of laboring parents for managerial positions in some cases and for the skilled and undermanned forms of manual and clerical labor

For all these reasons, writes Carver, we are witnessing a great economic revolution, a revolution that will bring about equality without sacrificing liberty. In due time a manager, a lawyer, a teacher, and a carpenter will all receive about the same wages. Of course if a long period of training is necessary, or if there is a great risk, a larger amount will be necessary to induce men to take a given position, and undoubtedly, in any trade or profession, great ability will receive higher pay than mediocre ability, but on the whole and in the long run there will be a substantial equality. And all this will have been gained without any infringement of the rights of property and the rights of contract. Such is Mr. Carver's Utopia.

Admitting that there is a substantial degree of truth in what Carver says, and that we can only have a decent industrial system when there is an adjustment reached among the various partners in the industrial enterprise, there remain certain difficulties. In the first place, Mr. Carver makes prosperity an end in itself, and though he tries to defend himself from the charges of mammon worship, he leaves some doubt in the mind of the reader as to the truly utopian nature of the future he pictures. While universal prosperity is undoubtedly a great ideal, and while it would be a magnificent achievement to rear a noble civilization based on equality and not, like Greece, on the domination of a small aristocracy, some of us would like to see a few evidences of the noble civilization among the evidences of prosperity, and it seems to us that continued emphasis on prosperity diminishes the chances of nobility. In the second place, Mr. Carver's scheme is contingent on the workings of economic law, and economic law is based on human nature, and Mr. Carver knows little or nothing about psychology. It seems to us that it is presumptuous for a man who knows little psychology to say that society must forever rest on the foundation of self-interest and that the service motive can never replace the profit motive. In the third place, Mr. Carver's naive faith that "he profits most who serves best" appears unjustifiably optimistic. Our daily life reveals many examples of men who are profiting very generously and serving very little, and if Mr. Carver replies that in the long run they will not profit, we may answer that we're not so sure, and that in any case they are being influenced by short-run considerations just at present.

In addition to the three considerations regarding prosperity, economic law, and the profit motive, there is another and a greater difficulty. Mr. Carver seems to have overlooked altogether certain evils of our industrial order, and to have provided no remedy for them in his Utopia. First, the impersonality and the mechanical nature of large-scale industry is intensifying the labor problem, and will continue to do so even if there is wage equality. Second, large-scale industry, by creating a need for sources of raw material and a demand for foreign markets, leads to international complications and is a prolific breeder of wars. Third, advertising, which Mr. Carver regards complacently as a factor in the raising of the standard of living, actually encourages Mr. Carver's *bete noir*, competitive consumption, and is a leading source of waste, as Stuart Chase and others have demonstrated. Fourth, our industrial order is so highly complicated that the amount of mental disorder in our population has become truly menacing, and if the industrial system is still further complicated there will undoubtedly be even more serious mental disturbance.

The first three considerations are intended to show that Mr. Carver's case against the attempt to substitute the service motive for the profit motive is not water-tight. The four evils of the industrial order are mentioned to suggest that Mr. Carver's contempt of political measures and social service is not wholly justified, for how else are we to deal with these evils? But we have given space both to Mr. Carver's argument and to certain objections thereto, and the reader can decide for himself.

We turn now to Hollander's book, which we find to be of a different tone. His argument runs something like this: Economic law is all right, but there are forces at work which tend to upset the working of economic law, and with these forces we must deal directly. Thus when he speaks of the price level, he says that it is foolish to talk of *laisser-faire*, for to let things slide is to surrender the control of price level to forces which work for injustice. Or, speaking of trade unions, he declares that *laisser-faire* is simply to give every employer a chance to pervert economic law, whereas collective bargaining makes possible the true functioning of economic principles. Sometimes he writes of matters left untouched by Mr. Carver, such as taxation, injunctions against labor unions, child labor laws, and the like. Always he points out that economic conservatism tends to defend the existing condition and to condone special privilege, whereas economic liberalism recognizes the underlying evil and tries to grapple with it. Frequently he is in substantial

(*Continued on page* 30)

Among Our Churches

Georgia Letter

A refreshing rain, on Oct. 2, broke one of the worst drouths ever experienced in the Southland even by the older people. There had been but little rain since early spring. Throughout North Georgia, a great deal of the timber died and this is also true of the South generally. The only portion of the South that has had sufficient rainfall is Florida and the extreme south portion of Georgia. As a result many of our farmers will not make more than enough to pay their taxes. And in North Georgia there are but few who will make more than enough to pay for the fertilizers they used. This, following the financial crash of a few years ago and the boll weevil ravage, has put the farmers in the worst financial condition that they have ever experienced, perhaps. It means hard times for our people, and there will be many who will suffer this winter. It can readily be seen what effect this will have on our churches. If individuals are unable to meet their obligations, the churches will be unable to meet theirs. Our churches are not only friendly to the Five Year Program, but they are anxious to adopt it. But under present financial conditions they do not see how it will be possible. However, they will do what they can, now, and try to do more in the future. * * **Waleska.**—We began a series of meetings here Thursday, Oct. 15. Waleska, like a number of our churches, is not able to support preaching regularly, but the faithful ones there want to carry on. The Superintendent tries to visit this point four times in the year. Waleska is the seat of Rhynehardt College, a Methodist institution that has done a great deal for the boys and girls of this mountain section. On my last visit there, a young man who is a student at Rhynehardt came to me at the close of the Sunday evening's service and said: "I am studying for the Baptist ministry. But your sermon to-night has put me to thinking. I want to have a good long talk with you." I gave him my card and promised to see him when I return. On inquiry, I found this particular student is one of the brightest young men in the school and has the confidence and respect of all the teachers and pupils. The glory of missionary work is the privilege of helping young men like this to see the light. * * **Atlanta.**—Rev. E. J. Bowden, who has been pastor of the Liberal Christian Church for about three years, has resigned, to take effect the first of November, so we have been informed. * * **Winder.**—The name of the church near Winder has been changed from Mulberry to Rockwell. This church has only monthly preaching services, as this is as often as the Superintendent can get there. But it is one of the livest churches of our faith in the state. At the protracted meeting in August, sixteen members united with the church and the whole community was stirred as it never was before, perhaps. The Sunday school, under the management of Col. R. H. Kimball, is doing a fine work. The church has an ambitious program that it wants to put into effect as soon as financial conditions will permit, and all departments of the church are in a prosperous condition. * * **Senoia.**—Rev. George A. Gay is the pastor of this church and preaches here on first Sundays. Mr. Gay has made a fine impression on the community. * * **Bowers' Chapel.**—Most of the lands in the Flat Woods where this church is located were sold a few years ago to a power company. And, while the contemplated dam has not been built and there is no immediate prospect of its being built, yet the citizens have been moving out for several years till there are only a few families left near the church. This makes the future of the church uncertain. But there are a number of the faithful ones who want to carry on the good work. On the third Sunday in September I held two services there that were well attended, quite a number from Elberton and the surrounding country being in attendance.

J. M. Rasnake.

Church News and Interests

PERSONALS

At a largely attended parish meeting in Taunton, Mass., Oct. 15, Mr. Cornelius Greenway, who graduated from Tufts College in June, was unanimously chosen as the minister.

Mr. J. F. Perkins, who graduated at Crane Theological School in June, has been elected minister of the church in Jamaica Plain, Mass.

Rev. A. Gertrude Earle, of the General Sunday School Association, spent the time between the New York State Convention and the General Convention doing intensive work at Nunda, N. Y.

Rev. Henry A. Tralle, D. D., of New York, is to preach in the Universalist church at Rochester, N. Y., Nov. 15.

Rev. Carl A. Hempel, who has been associated with the Lynn School of Religious Education for some years, has been elected director of the school. Protestant churches of Lynn unite in supporting this school and it has become one of the foremost schools of the kind in the country.

Rev. Francis W. Gibbs of Fitchburg, Mass., celebrated, Friday night, Oct. 9, his seventh anniversary as pastor of the church and the thirtieth anniversary of his marriage. His parishioners unexpectedly invaded a Sunday school social at which he was in attendance and presented Mr. and Mrs. Gibbs with a collection of gold pieces, expressing at the same time the wish that he might stay in Fitchburg not merely seven years longer, but seven times seven years.

A cable has been received announcing the death of Rev. Henry Williamson of Dundee, Scotland.

Illinois

Urbana.—Rev. E. D. Cranmer, pastor. Work is starting up well. A recital on our new organ will be given soon. Three members have recently been added to the church.

Iowa

Webster City.—This is the home of Rev. E. M. Jones, D. D., and the church has taken on new life since she took up the work. We have a student in Lombard this year.

Waterloo.—Rev. W. O. Bodell, pastor. Mr. Bodell issued a good letter to his people for the opening this fall, telling of both the local plans and those of our General Convention.

Michigan

Horton.—At a communion service on the evening of Oct. 11, four members were added to the church.

New York

Watertown.—Rev. Harry Westbrook Reed, D. D., pastor. For the sessions of the Men's Bible Class which are held in the grill of the church each Sunday at twelve o'clock, there has been arranged a series of talks on "What My Religion Means to Me," by an accountant, a newspaper man, a lawyer, and a physician.

Nova Scotia

Halifax.—Although without a pastor, the Halifax church and Sunday school opened as usual after the summer vacation, on the first Sunday in September. We had with us for the day Rev. J. P. Marvin of Portland, Maine. A unanimous call has been extended to and accepted by Rev. T. Eric Davies of Merthyr-Tydfil, South Wales. Mr. Davies sails for Canada in November, and will doubtless reach Halifax in time to begin his pastorate the first Sunday in December. He comes highly recommended, not only as a minister, but also as a musician. His wife is a talented artist. While awaiting their arrival evening services are being conducted by the members of the Y. P. C. U. The Canadian Girls in Training held their first meeting in Sep-

tember, and made plans for a year of hard work. They held a successful pantry sale on Oct. 2, the proceeds going towards the payment for new stage curtains for the hall. The Sunday school teachers held a social on Oct. 9, to raise funds for their pledge to the General Sunday School Association. The Woman's Club held the first meeting of the season the latter part of September.

* *

BOOK REVIEWS

(Continued from page 28)

agreement with Carver as to the end in view, but where Carver trusts to economic law to make all things right, Hollander shows the necessity for government action. On the other hand he carefully shows the economic justification of that action, at no time foolish enough to believe that legislatures are miracle-workers. Always dealing incisively with the half dozen problems selected, he has written a book less startling and less stimulating than Carver's but admirably adapted to supplement it.

Notices

ALABAMA UNIVERSALIST CONVENTION

The Alabama Universalist Convention will meet at Camp Hill, Ala., in accordance with the order of the Board of Trustees, Nov. 12, 13, 14, 15, for the transaction of such business as may be brought before it.

Jas. L. Miller, Secretary.

* *

FLORIDA STATE CONVENTION

The Florida State Convention will meet in the church at De Funiak Springs, Oct. 30 and 31 and Nov. 1. Guests will be cared for during their stay.

A. Arnold Ross, Pastor.

* *

NEW YORK FELLOWSHIP COMMITTEE

The Fellowship Committee of the New York State Convention will hold a meeting at the parish house in Utica, Nov. 2, 1925, at one p. m., for the purpose of the examination of Lucius Garner with a view to his ordination, and for the transaction of such other business as may properly come before it.

Geo. H. Bowers, Secretary.

* *

NEW YORK FELLOWSHIP COMMITTEE

Letters of license to ordained clergymen granted to Rev. Bruce W. Brotherston and Rev. Hermon L. Brockway. Ordination authorized of Mrs. Nellie B. Alvord. Restored to full fellowship, Rev. Frederic T. Nelson.

George H. Bowers, Secretary.

* *

MISSOURI UNIVERSALIST CONVENTION

The Missouri Universalist Convention will meet in 58th annual session in Kansas City, Missouri, at 1 p. m., Nov. 12, to receive reports, elect officers and to transact such other business as may come regularly before it.

T. W. McDavitt, Secretary.

* *

CONNECTICUT FELLOWSHIP COMMITTEE

License to preach granted Phillips L. Thayer, effective for one year.

A. Norwood Foster, Secretary.

* *

CONNECTICUT MID-YEAR CONFERENCE

The Connecticut Mid-Year Conference will be held at the New Haven church on Wednesday, Nov. 11, beginning at 2.30. On the program are Rev. A. Gertrude Earle of the General Sunday School Association, Prof. Wilfred E. Powell, visiting professor of Religious Education at Yale Divinity School, Mrs. Maude B. Foster of Norwich, Rev. Henry B. Taylor, D. D., of Meriden, a group from the members of the New Haven Women's Missionary Association, and Rev. Roger Etz, Secretary of the General Convention, who will preach at the evening service. The sessions are open to all.

G. H. Leining, Secretary.

* *

KANSAS UNIVERSALIST CONVENTION

The Kansas Universalist Convention will meet in 57th annual session at Kansas City, Kansas, on Nov. 11, at 1 p. m., for the election of officers, the receiving of reports and the transaction of such other business as may come regularly before it.

James Houghton, Secretary.

* *

PRESIDENTS' COUNCIL, W. M. S.

The Presidents' Council, which consists of the Official Board of the Women's Universalist Missionary Society of Massachusetts and the presidents and secretaries of the Mission Circles, will meet at Bethany Union, 14 Worcester St., with Miss Hersey as hostess, on Monday, Nov. 9.

The morning session will open at 10.30 and the program will be continued at 1.45, following the luncheon at 12.45, 75 cents per plate.

"The Missionary Work," with its plans, methods, problems, suggestions from both the Mission Circles and state officers, will be the forum topic and every one is invited to participate.

The delegates, Miss Kate M. Goff and Miss Rita Hayward, who attended the Institutes at Northfield and Ferry Beach, will report on these meetings.

Miss Harriet Newhall, an artist of note, from Provincetown and Boston, who recently visited and made an extensive study of the early Spanish settlements and the Indian villages of "Our Great Southwest," will address us, illustrating her talk with some of her own paintings done during her stay in that section. This will be followed by "Present Conditions and New Movements" in Latin America, by Miss Martha Hartman of Boston.

It is important that Mrs. George E. Huntley be notified of your intention to be present for the luncheon before Nov. 7. Address her at 1010 Massachusetts Ave., Cambridge.

* *

RECOGNITION SERVICE

The Interdenominational Committee on Home and Foreign Missions for Eastern Massachusetts will hold a "Recognition Service" Friday, Oct. 30, at 2.15 p. m., in the crypt of St. Paul's Cathedral, Boston. Missionaries on furlough representing both domestic and overseas service will be introduced by Miss Eva D. Corey, president of the Woman's Auxiliary for Massachusetts of the Protestant Episcopal Church.

The opening devotional service will be led by Mrs. Frank Gaylord Cook of Cambridge, just returned from a world tour of 49,000 miles during which she visited many of the mission fields of Asia. Her subject will be "A World Vision."

. Preceding the introduction of the missionaries, the pageant, "America's Opportunity," under the direction of Miss Gertrude von Riesen, will be given by members of the Fine Arts Department of the School of Religious Education of Boston University, assisted by nationals of fifteen different countries.

* *

PUBLIC MEETING

W. U. M. S. of Massachusetts

There will be a Public Meeting of the W. U. M. S. of Massachusetts at the Universalist Church, Haverhill, Thursday, Oct. 29.

Morning session at 10.30, Mrs. John E. Burns, District Vice-President, presiding. Devotional service. "Convention Echoes," Mrs. Edwin R. Sampson, State President. "The Mission Circle a Valuable Asset of the Church," Rev. Leroy W. Coons. Mrs. Ralph Gardner, pianist.

Recess—Lunch will be served at the church for 50 cents per plate.

Afternoon session at 1.30, Mrs. Edwin R. Sampson, State President, presiding. Devotional service, Rev. Norman D. Fletcher. Solo, Mrs. Minerva Allen Wood. Roll Call and Offering. "The Needs of Latin America, and the Contribution Made by Christian Missions," Miss Martha C. Hartman. Solo, Mrs. Wood. Mr. Alexander Roger, organist.

Trains leave North Station at 8.50, 10.30, 11.50 a. m. Leave Haverhill at 4.08,5.09 p. m., arriving in Boston 5.42 and 6.35 p. m. At the station in Haverhill take a Main Street trolley car and get off at Kenoza Avenue.

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The Church of the Spirit. By Francis G. Peabody. $2.00.
The Man Nobody Knows. By Bruce Barton. $2.50
The Earth Speaks to Bryan. By H. F. Osborn. $1.00.
Evangelical Humanism. By Lynn Harold Hough. $1.50.
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Crackling

Elizabeth was told to practise for half an hour after lunch. She went off to do so, but her father could hear no sounds of piano-playing. After a while he called out:

"Why aren't you practising, Elizabeth?" And she answered, "Oh, I am, daddy!"

"Then why don't I hear you?"

"I'm practising the rests!"—*Music and Youth.*

* *

"Brederin', we must do something to remedy de status quo," said a negro preacher to his congregation.

"Brudder Jones, what am de status quo?" asked a member.

"Dat, my brudder," said the preacher, "am de Latin for de mess we'se in."—*Congregationalist.*

* *

"Pardon me, but I think we have some common ancestors," began the young man in the bright green cap.

"No doubt you have," replied Miss Cutting, as she turned her back.—*Colorado Dodo.*

* *

"Tommy," said mother, "do I actually see you playing with your soldiers on the Sabbath day?"

"Oh, that's all right, mother," replied the young hopeful, "this is the Salvation Army!"—*Exchange.*

* *

"I married Louis because I thought he was a dreamer."

"And now?"

"Now I find he is simply a sleeper."—*Madrid Buen Humor.*

* *

"Do you want some one to mind the shop while you go out?"

"No, thanks, boy. I'm not going out."

"Yes, you are—your wife's just fallen in the canal!"—*The Passing Show.*

* *

Of all recent news, the least surprising is that when they found young Noel had a homicidal mania, they got him a job driving a New York taxi.—*The New Yorker.*

* *

Proofreader: "I don't know what to do with my week end."

Foreman: "Put your hat on it."—*Exchange.*

* *

Wonder how Florida is going to laugh off the fact that California won first and second place in the national beauty show?—*Arkansas Gazette.*

* *

A British literary man was recently expelled from a society of poets. He must have written something that rhymed.—*Southern Lumberman.*

* *

Some go to the movies to rest their feet; others to practise reading aloud.—*Sandusky Register.*

THE FIVE YEAR PROGRAM

North Carolina Leads the Way

The 18 parishes in the state of North Carolina voted unanimously to accept the Five Year Program of the National Laymen's Committee at their Convention recently. This Southern state, situated in the very center of bitter fundamentalism, has shown the way. Which state will be next?

THE HONOR ROLL

Colorado
Denver

Connecticut
New Haven
Bridgeport
Hartford
Stafford

District of Columbia
Washington

Florida
Tarpon Springs
Miami

Georgia
Allatoona

Illinois
Joliet
Peoria
Hutsonville
Waltonville
Table Grove
Chicago (St. Paul's)
Oak Park
Galesburg
Chicago (North Shore)
Sharpsburg
Urbana

Indiana
Roann
Indianapolis
Manchester
Cunot

Iowa
Mount Pleasant

Kentucky
Burlington

Maine
Machias
Oldtown
Gardiner
Oakfield
Hiram
Oakland
Portland (Congress Square)
Rockland
Guilford
Canton
West Paris
Freeport
Augusta
Andover
Rumford
Exeter
Fairfield
Brunswick

Maryland
Baltimore

Massachusetts
Waltham
Charlestown
Plymouth
Worcester (First)
Braintree
Attleboro
Lawrence
Arlington
Cambridge (First)
Salem
Franklin
Melrose
Dorchester (Grove Hall)
Everett
Lynn
Methuen
Quincy
Medford Hillside
Springfield (Second)
West Somerville
Spencer
Norwell
Cheshire

Michigan
Detroit
Grand Rapids
East Liberty

Minnesota
Owatonna

New Hampshire
Concord
Marlboro
Winchester
Berlin
Woodsville
Westmoreland

New Jersey
Newark

New York
Central Square
Cicero
Canton
Little Falls
Dexter
Middleport
New York (Divine Paternity)
Rochester
Van Hornesville
Nunda
North Salem
Henderson

North Carolina
Christian Hill
Clinton
Deep Run
Durham
Greensboro
Greensville
Hopewell
Kinston
Magnolia
Oak Grove
Old Sparta
Outlaw's Bridge
Pigeon River
Pink Hill
Rocky Mount
Smith Chapel
Stanhope
Woodington

Ohio
Jersey
Cincinnati
Greenville
Little Hocking
Olive Branch
Caledonia
Norwalk
Milford
Blanchester
Cuba
Columbus

Pennsylvania
Smithton
Philadelphia (Messiah)
Philadelphia (Restoration)
Scranton
Standing Stone
Wellsburg
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